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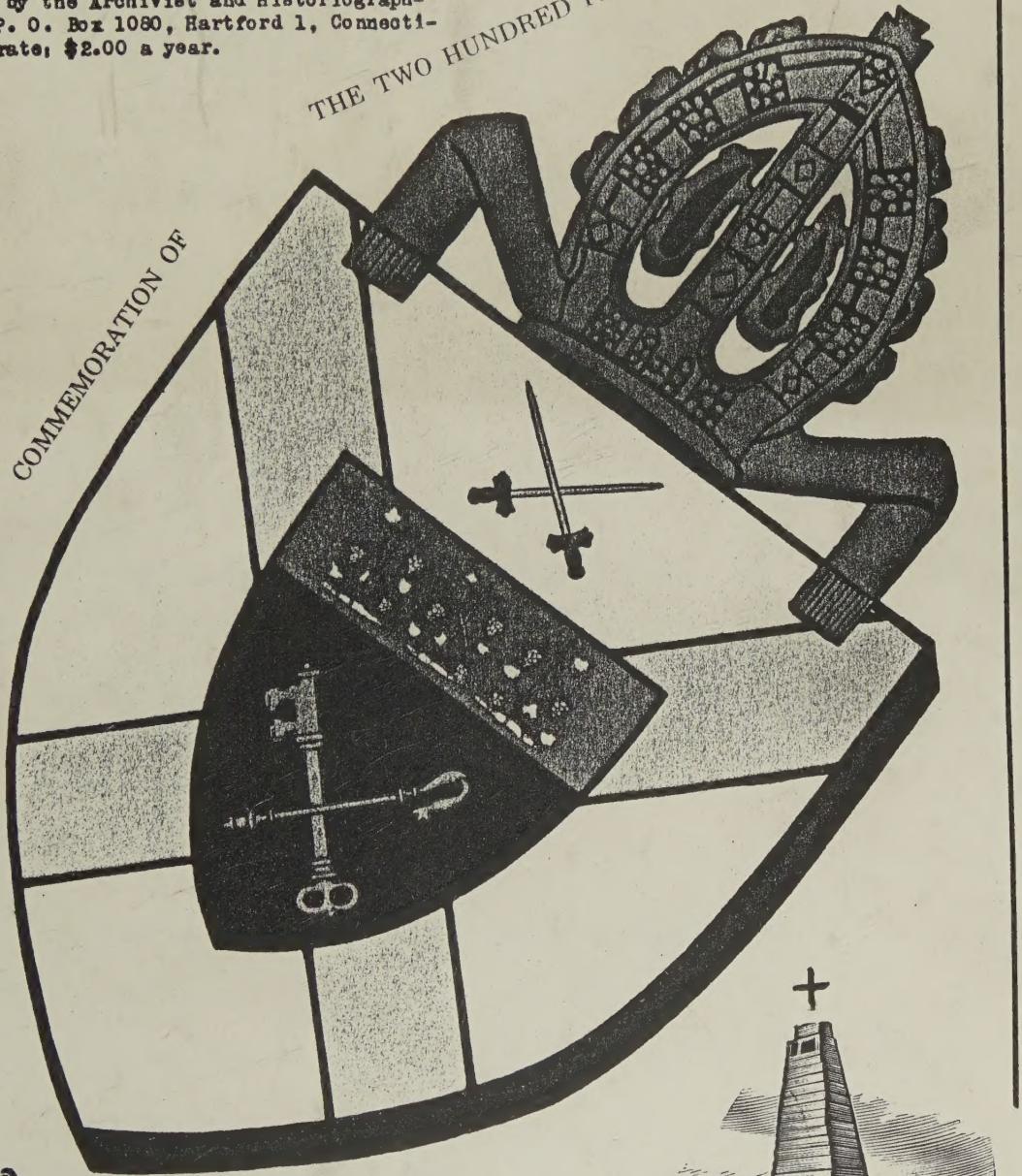
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STRATFORD ANNALS

1707-1957

THE TWO HUNDRED FIFTIETH ANNIVERSARY



The Coat of Arms of the Diocese
of Connecticut

THE GENESIS OF CHRIST CHURCH, STRATFORD, CONNECTICUT

BACKGROUND AND EARLIEST ANNALS

COMMEMORATION OF THE TWO HUNDRED FIFTIETH ANNIVERSARY

1707-1957

By
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ARCHIVIST AND HISTORIOGRAPHER

DIOCESE OF CONNECTICUT

WITH AN APPENDIX BY CAROLYN HUTCHENS

CHRIST CHURCH
STRATFORD, CONNECTICUT

1957

IN MEMORY OF THE FAITHFUL UNDERGROUND MOVEMENT
OF LOYAL ANGLICANS IN STRATFORD
THIS LITTLE HISTORY IS

DEDICATED

TO
THE LONELY CATHOLIC
WHO
AMIDST UNCONGENIAL SURROUNDINGS
MISUNDERSTOOD,
CRITICIZED, AND EMOTIONALLY STARVED
STILL, BY HIS ACTIONS, BOLDLY PROCLAIMS
HIS UNSWERVING FAITH
AND WHO
IN A DARK PLACE
KEEPES THE LIGHT OF HIS DEVOTION
BURNING BRIGHTLY BEFORE
HIS SAVIOUR'S
EARTHLY THRONE

"But are you a Catholic?" said Cotgrave.
"Yes; I am a member of the persecuted Anglican
Church."

(*The House of Souls. The White People*, by Arthur
Machen.)

"As for my religion I was brought up in the Church
of England as it is established by Law and have ever
professed it; though I confess I have been an unworthy
member of it in not living up to the strict and excellent
rules thereof for which I take shame to myself and hum-
bly ask forgiveness of God. My religion taught me my
loyalty which I bless God is untainted."

(From the dying speech of Sir John Fenwick, Baronet, given
in *The Tryal, Attainder, or Condemnation of Sir John Fenwick,*
Baronet. Printed at the Hague, 1697. From a copy in the
author's historical collection.)

"I profess myself and I thank God I am a member of
the Church of England though, God knows, a most un-
worthy and unprofitable part of it; of that Church which
suffers so much at present for a strict adherence to loyalty
and Christian principles."

(From the dying speech of Joseph Frind, executed April 3,
1696, for high treason. Taken from a contemporary manuscript,
written at the time of the execution.)

THE GENESIS OF CHRIST CHURCH IN NEW-ENGLAND

ANNALS



Samuel Johnson, D.D.

With aching hands and bleeding feet
We dig and heap, lay stone on stone;
We bear the burden and the heat
Of the long day, and wish 'twere done.
Not till the hours of light return
All we have built do we discern.

—Matthew Arnold, Morality

Today, as we celebrate your 250th anniversary as a parish, I intend to gather together the evidence for the underground movement which began sixty-seven years before 1707 and which ultimately defeated the "Blue Laws" of this last New England state to hold out against the Church.

1607, May 13: The first service of a permanent church in America was held at Jamestown, Virginia, upon the landing of the Virginia Colony with the Rev. Robert Hunt as chaplain. Holy Communion was celebrated for the first time on June 21, 1607.¹

1607: The Church of England made Indian converts in the Popham Colony in Maine.

1620: The Pilgrims landed in Plymouth, Mass., determined to tolerate no Episcopalianism. Hence, in

1623: The Rev. William Morrell, who came with Robert Gorges to found a colony at Weymouth, Mass., was forced to leave after one year. The Puritans also banished the Rev. John Lyford for his Anglicanism.²

1623: The first settlers in the New Hampshire colony were members of the Church of England.

1629: John and Samuel Brown, two brothers, held services at their homes in Salem, Massachusetts, and were joined by neighbors, but the Puritans denounced them as ringleaders of a "faction" and sent them back to England. During this same year, Samuel Maverick, a Churchman living near Boston, was persecuted for his religious beliefs and practices.

1630: The Rev. William Blackstone, of Boston, under pressure from the Puritans, sold his prosperous farm there and moved to Rhode Island, establishing himself in a meditative retreat a few miles north of Providence.³

1633, Autumn: Connecticut was first settled at Windsor by explorers from Plymouth Colony in Massachusetts.⁴

1635: John Winthrop, son of the Governor of Massachusetts, fortified the mouth of the Connecticut River.⁵

1638, Spring: John Davenport and his associates settled New Haven. At this time there were two jurisdictions within the state--rivals until 1665.⁶ Laud planned to send a bishop to New England.

1639: Seventeen families under the leadership of the Rev. Adam Blakeman or Blackman, an ordained priest of the Church of England, took up residence in Stratford. Congregationalist historians have kept alive a rumor that he came to America because he had been suspended from officiating at home, but they offer no evidence. [See the Appendix by Carolyn Hutchens for quite different possibilities.] All agree that his people were Episcopalians of sorts, carrying certificates of their communicant status with them. Under Blakeman, however, they gradually conformed to the Protestant traditions which they soon discovered in Hartford and elsewhere, finally coming under the yoke of a Congregationalist legislature.⁸ But there is no evidence!!! Of the seventeen original families, four surnames stand out: Peat, Blakeman, Beardsley and Wilcoxon. A descendant of the first John Peat, acting with the ardent underground movement, signed the petition to the Bishop of London on April 1, 1707; descendants of the others, as Episcopalians, signed the petition to the Assembly in May, 1738. [See below.] Apparently the first immigrants kept alive memories of the Book of Common Prayer and preserved copies of it along with certificates of baptism, confirmation and marriage.

1641: New Hampshire came under the jurisdiction of Massachusetts, which began to oppress Church-of-England colonists.⁹

1642: In the mother country, the Puritans began to seize power, ultimately executing King Charles I, discarding the bishops, and making it a high crime to use the Prayer Book. Celebration of Christmas Day and other festivals was forbidden. The twenty years of this reign of terror strengthened the Puritan regime in New England and drove Anglicans into hiding.¹⁰

1642: The Rev. Richard Gibson of Portsmouth, N. H., was tried in Boston for baptizing infants and solemnizing marriages according to the Book of Common Prayer. For nearly ninety years after his banishment from the colony, Portsmouth is said to have had no ecclesiastical history.¹¹ Strict Congregationalism permitted the baptism of only the children of the inner circle of covenanted believers. Such a policy left thousands of infants uncared for.

1643: When, during this year, the so-called New-England League against the Indians was formed, Maine and Rhode Island were not included—the delegates of the former being Churchmen; those of the latter being Baptists. The Congregationalists had not the slightest interest in toleration.¹²

1644: Massachusetts law assigned heavy penalties for the use of the Church-of-England Prayer Book ¹³ in public or private worship and required that all copies in the colony be delivered up for destruction. The Congregationalists suspected what we all have come to believe—that the Prayer Book was then and is now the best missionary the Church has ever had.

1650, May: The Connecticut General Court established the famous "Blue Laws," requiring every person to attend prescribed Congregational services on each Lord's Day with heavy penalties for neglect. A fine of five pounds sterling (about \$100 today) was assigned those who showed contempt or obstinacy. An alternate punishment was being placed on a stool in a public place with a printed sign around one's neck.¹⁴ These laws were still unrepealed fifty years later when Stratford Churchmen began to organize this parish, and a few of our forefathers endured their full rigors. [See Document I.]

1650: Stratford's earliest land records show the names of Daniel Titerton and Joseph Hawley, whose descendants were to be active in the establishment of his parish in 1707. The first Daniel Titerton (or Titherton) was a prominent representative from this community in the General Court until his death in 1681.¹⁵ (Witness the signatures of his descendants under May, 1738.)

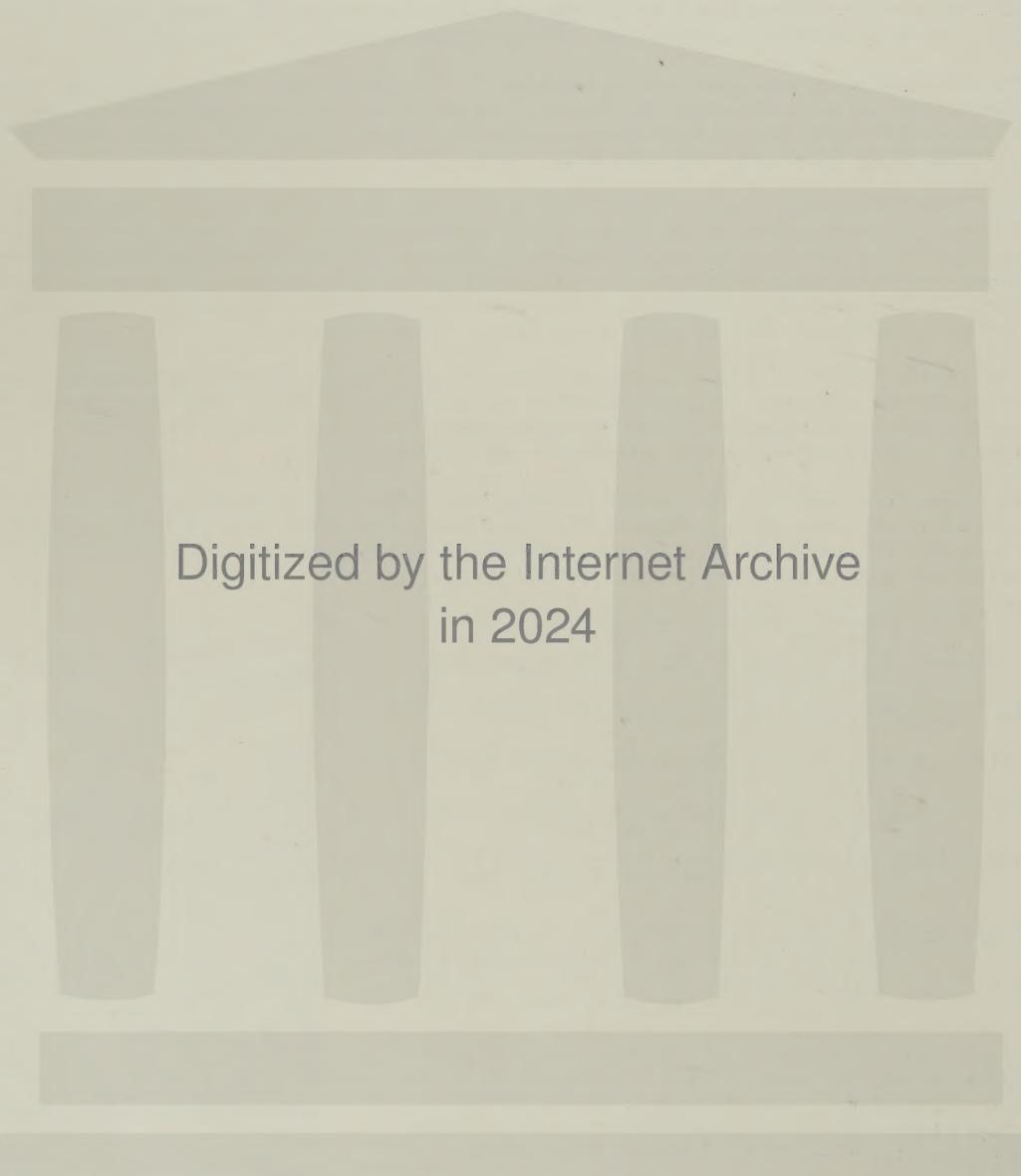
1650 and thereafter: Back in the mother country, though the Church of England clergy and laity were forbidden by law to practice their religion, they were not idle. They began writing a series of devotional books which began to circulate in the colonies and made lapsed Anglicans homesick for the old-time Anglican faith and practice. Here are some of the titles:

Richard Allestree, The Whole Duty of Man, with Private Devotions [23 editions before 1700]
 Richard Allestree, The Causes and Decay of Christian Piety [Many editions]
 John Cousin, A Collection of Private Devotions, London, 1655; [9 editions by 1693]
 Jeremy Taylor, The Rule and Exercise of Holy Dying, London, 1651. [17 editions by 1695]
 Jeremy Taylor, The Rule and Exercise of Holy Living, London, 1650. [18 editions by 1700]
 Jeremy Taylor, The Worthy Communicant, London, 1660, 1661, 1667, 1671, 1674, 1683, 1686, 1689, 1695, etc.
 Anonymous, The Devout Communicant Exemplified, In his Behaviour before, at and after the Sacrament of the Lord's Supper, London, 1671. [5th ed., 1682; others dated 1683, 1688, 1700.]

These and such books as appeared at the same time and under the same auspices will be found in the inventories of the estates of your forefathers, the earliest laity of Christ Church in Stratford. (Their original wills and other papers are available to you at the State Library in Hartford.)

1660, May 8: Charles II proclaimed king. With him came the restoration of the Church of England, to the great relief of most in the British Isles, but in New England the Congregationalists became fearful and enforced their Blue Laws with greater severity than ever.¹⁶ For example, the Rev. Robert Jordan, who persisted in baptizing children, was haled before the General Court of Massachusetts and imprisoned. (He is reported to be the only priest in this area who continued true to his ordination vows throughout the period of the Puritan Commonwealth.¹⁷)





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1661: Charles II founded a company "for the Propagation of the Gospel among the Heathen Nations of New England," but nothing much came of it. (It foreshadows, however, the incorporation of the S. P. G. forty years later in June, 1701.)¹⁸

1663: The town of Rye was founded. Though now in Westchester County, New York, Rye at the beginning was a part of Connecticut and was settled largely by people from Connecticut and Massachusetts. Bedford, founded in 1681, was also at first a part of Connecticut. Since the Church at Rye had an important part to play in the founding of Christ Church, Stratford, we ought to remember that both were in towns originally a part of Connecticut and under the Connecticut General Assembly. The fact that the Episcopal Society in Rye called itself "Christ's Church" may account for the name you ultimately chose for yours.

1664, Sept. 6: New Holland (now New York), with the best harbor on the Atlantic coast, surrendered to a British garrison which, with its Church of England chaplain, began having Prayer Book services on shore.¹⁹ The news must have encouraged Churchmen in Connecticut, as evidenced, a few weeks later, on

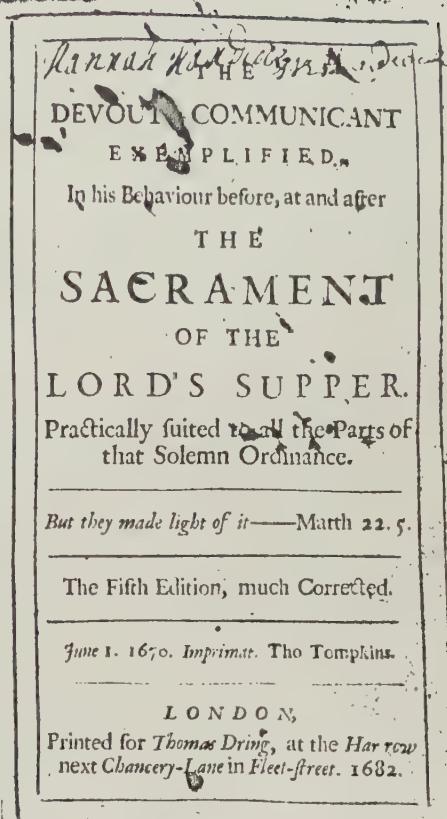
1664, October 17, when seven Anglicans petitioned the General Assembly of Connecticut for the privileges of "Our Mother Church," especially the two Sacraments. This significant, post-Restoration paper is reproduced in facsimile, with a commentary, as Document II---a testimony to Anglican vitality in the area of Hartford and Windsor, both of which communities, thanks to the Connecticut River, now had contact with the British garrison at New Holland. This document foreshadows increasing activity on the part of the Anglican "underground movement" in the Colony of Connecticut.²⁰ [See the end of this paper.]

1664, November 30: The Royal Commissioners settled the boundary line between Connecticut and New York. Rye and Hastings were thereby clearly indicated as belonging to Connecticut, and the Connecticut General Assembly took steps to deal with the religious illiteracy of the people of Rye, attempting to secure a settled Congregationalist minister there.²¹

1665: Charles II, four years earlier, had placed North American affairs in the hands of his brother James, then Duke of York, who sent a Commission to New England to determine what was best for the peace and well-being of the country and to ease, if possible, the sad lot of those Churchmen who wished to use the Book of Common Prayer without incurring penalty, reproach, or loss of civil rights. The Commissioners were urged to investigate with caution. They had with them their own chaplain, who performed Divine Service according to the Prayer Book wherever they went---but always privately. Upon arrival here in 1665, they were told that Anglicans might worship in their own way by petitioning the County Court for recognition, but nothing was said about the fact that they would still be required to pay taxes to support the Congregationalist Church and ministry, and pay a pro-rata share of the costs of building Congregational meeting-houses.²²

1666, January 16: Eight persons here in Stratford, one of them Daniel Titherton (whose brother Timothy was a founder of this parish), mindful of the advantages they had known in the Church of England, wrote to the Rev. Israel Chauncey, asking that the heavy Calvinistic "covenant" be reduced "half way" so that their babies might be baptized and they themselves enjoy wider spiritual privileges. After being twice put off, they finally carried through the town meeting an application for a more liberal clergyman to minister to them. They secured, moreover, the right to use the meeting house on Sundays between the hours of the stricter Congregational services. This breach in the ranks of the Congregationalists is traceable to Anglican ferment---to a desire to have the spiritual benefits normative in old England.²³

1666, November: The Rev. Israel Chauncey was ordained to succeed the late Adam Blakeman. On this occasion, Elder John Brinsmead, a lay brother, while assisting in the imposition of hands, neglected to take off his mitten. (Churches were poorly heated in those times!) There is evidence that the news got about and that the Anglican underground throughout Connecticut enjoyed a good laugh about "leather mittens" ordinations and other rites of Congregationalists, which they believed to be invalid.²⁴



[Note the quotation from Matt. 22:5 and its pertinence to the Puritan and Congregationalist contempt for the doctrine of the Real Presence.]

1668: "The Inhabitants of Stratford" in the records of this year included, beside Daniel Titterton and Widow Titterton, the following: Joseph Hawley, Samuel Stiles and Ephraim Stiles. These surnames²⁵ appear in the Anglican petitions to the S. P. G. and to the Bishop of London at the time of the founding of this parish.

1669: Disputes among the divided Congregationalists continued, finally reaching the General Court. On March 3, the "old guard" submitted the following petition, hoping to stamp out the liberal wing of the "half-way" covenanters through sympathetic action of the Court when it convened at Hartford on May 14. We reproduce this document because it indirectly testifies to the gathering strength of the underground opponents of Congregationalism. The families of the signers, however, though at this period stout Protestants, were not immune to Anglican influence. The surnames on this Congregational document (Willcockson, Beardsley, Blakeman, Beach, Clarke, Hawley, Boothe, Preston, Curtis and Peat--to name only a few) reappear after 1725 on lists of Episcopalian²⁶ (Compare the list under date of May, 1738.)

To the Hon^d Gen^t & Court, Assembled at
Hartford May 19th 1669
At Stratford

The Petition of the Church of Christ, with many of the Inhabitants, sum^{ly}
Skeleth,
That uncomfortable differences have too long bin and yet remain amongst us in Stratford, to our great affliction and to the great or many evils which, and
that many of yourne neighbors are unacquainted with great真理 and acknowledge not but Christ is the true God, remain notwithstanding some essays for concillie, for
frouse, and striveing difference, to be humbly and societously vrged with yourne state^r, for
cannot but account it our duty to looke upon your condition and see ~~our~~ ^{the} our state^r at
this time that you will please to take upon your shoulde^r as such a
plased to hear us with patience for to make shew^r to him to recive, he offered^r ee and such vertue as
for Christ^r sake, and therefore again beseech you to hear and take our matter into your judic^r
to her, and do something for our settlement, and you will thereby (we hope) give us occasion to
g^r in you, and shall not cease to pray^r that the wonderfull counsele may be shew^r with you,
the spirit of counsel upon you in the greatest and weighty affairs that are under your hand, and
that you may be regius of the beach, in restoration of rather to worth in

first ord
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your undivided petitioners

This Hon^d Court

**

Israel Chauncy

Henry Curtis

Richard Beeche

William Curtis

Joseph Harlow

Peddy Hickel

John Bringmead

Mose Whalor

Thomas Kemborg

Francis Hart

John Willcockson

John Hippit son

John Beard

John Redman

James Blackmore

Philip Estori

Timothy Wilcockson

Samuel Beardsley

James Clark

John Gull

Bernardus Bent

Felix Bargan

Isreal Curtis

Jophayal F.

John Bolick

John Birdsey

Eliasaph Yereton

John Curtis

John Birdsey

Zephanyate

Adam Hunt

Henry Tomlinson

John Jacobs

Felix Beardsley

Nathaniel Porter

Thomas French

junior

Benjamin Beach

Stephen Bullock

Theodore Beebe

John Burroughs

James Tomlinson

Daniel Beardsley

Daniel Bachelder

John Griffin

James Yereton

1670, May 5: The "half-way" covenanters among the Stratford Congregationalists under the Rev. Zechariah Walker, organized a second society. Two years later, under continuing friction with the "old guard," they were allowed to found a new town at Pomperaug, now Woodbury. (Among this Woodbury group was a Samuel Styles, possibly related to the Isaac Stiles who signed the petition to the Bishop of London on April 1, 1707.)²⁷

1679: A petition from several persons in Boston to the Bishop of London for permission to have Anglican services in that town was granted in spite of great local opposition, and a Church-of-England parish came into being. At this time, in North America, only four bona-fide Anglican clergymen were active.²⁸

1680: A report signed by members of Christ Church, Stratford, dated approximately 1710, implies that as early as 1680, there were quiet "professors" of the Church of England in Stratford, "desirous to worship God in the way of their forefathers." (See Document I.)

1683, November 28: Much against their will, the towns of Rye and Bedford were ceded to the Province of New York by Connecticut through an intercolonial agreement. Both communities continued to look in the direction of New Haven, Stratford, and Hartford for trade and cultural opportunities.²⁹

1685: The Rev. James Blair was appointed Commissary to represent the Bishop of London on the Atlantic seaboard, with headquarters in Virginia. (He did not come as far north as Connecticut, but his presence on the American Continent gave encouragement.)³⁰

1686, May 23: The Rev. Robert Ratcliffe read from the Prayer Book and preached in his surplice in the Town House in Boston before a large group!³¹

1687: The first New England Almanac with the holidays of the Episcopal Church noted throughout was published by John Tully of Saybrook, Connecticut, for the year 1687. It appeared more or less regularly, indicating Anglican festivals, until 1702. Though published and distributed from Connecticut, it was printed in Boston, there being no printing press yet in this state.³²

1688: Another revolution in the home country, and James II was obliged to flee. For a few months, there was no head of the English government until the Whigs invited William and Mary, requiring them to approve a Toleration Act and a Bill of Rights, theoretically applicable to the British colonies, but actually effective only in the British Isles. Nevertheless, the news of these concessions to Dissenters in England emboldened Anglicans in Connecticut to try for a degree of toleration here. (The "Act" is dated 1689.)

1689, June 30: King's Chapel, which had been erected on the site of the present edifice, was opened for services.³³ The Church of England was at last firmly planted in Boston!

1690: Church-of-England sympathizers in Stratford were now becoming more vocal than ever. One was Daniel Shelton, an important merchant and one of the richest landowners, whose name appears on all the early parochial petitions from this parish. Isaac Knell was another, concerning whom we shall hear something of interest later. Richard Blackleach or Blacklach, an able merchant, was another. In 1707, he and his son formed the inner core of Episcopalianians, and a descendant, Samuel Blackleach, became the first parish clerk here. There were also Timothy Titherton and John Peat. New arrivals in Stratford from England and Long Island seem to have increased this number, though we may never know their names.³⁴

1690: That the Stratford-Fairfield Congregationalists were becoming alarmed at Anglican gains largely through policies and laws in the home country is demonstrated conclusively in a set of twenty-four questions which Judge Nathan Gold [? Nathaniel Gould] composed and presented at the General Court. Items 4, 11 and 13 foreshadow the battle cries of the Revolutionary War eighty-six years later. Items 7, 9, 17, 22 and 23 reflect the growing power of the Anglican underground.³⁵

1691:

1. "Whether laws, charters or grants are of any value, or whether corporations, societies or peculiar persons can call anything their own?
2. Whether the town of Fairfield be outlawed, or whether or no it hath any right or interest in that grant to townships?
3. Whether leaping over the laws & trampling down the liberty of the subjects be not tyrannical power?
4. If laws, charters & grants may be broken at will & pleasure, are we any longer safe in our lives, liberties or estates, but by it lie open to the furious invasion of all that is ruinous & calamitous?
5. Whether that grant unto townships be not one of the sweetest flowers in the garden of the laws, to whom we owe the flourishing prosperity of a well governed town?
6. Whether it be according to rules on equity, that this, one of your first born, a lovely beautiful child, should be disinherited & lose its birthright to an inferior brat?
7. Whether it be not horrible & ridiculous to bring grants, liberties & privileges, on record into a Chancery or Ecclesiastical Court to be determined?



The Rev. Samuel Johnson, D.D.

8. Whether it be not opposed to equity, law & justice that any persons or courts should be pulling down ye walls of God's Providence, in which their own hands were building, & that endeavors should be made to call down those privileges with which yourselves have enriched us, whether this be not laying the ax to the root of our liberties ?

9. Whether the king may, without infringement on our liberties, enjoin us to entertain an Episcopal minister in every town, & the one half of every town to contribute to his maintenance ?

10. If we dare be clipping the privileges of our recorded grants, may not the king take the example against us, & we cannot but say in our own mouths, for such measure as we measured shall be measured to us again ?

11. When kings & princes have openly violated their plighted faith to their subjects, whether their subjects have not frequently thrown up their allegiance ?

12. When the will governs & directs where no law provides, whether that be not arbitrary power, or else the apostle misses it when he saith, where there is no law there is no transgression ?

13. Whether arbitrary power be not a contagious, leaching distemper, & whether the most & best of men in authority are not apt to be tainted & infected by it, without good looking after ; & is it not observed where arbitrary power predominates, it either makes the subjects slaves or enrols the kingdom in blood ?

14. Whether it be not our concern to look about us that it creep not insensible upon us, & whether or no that hand deserves to be cut off that is held up to vote arbitrary power ?

15. Whether it be not more honorable & just to give a shilling of a man's own, than 20£ of another person's, or whether the proverb be not false that saith, some persons will cut large thongs out of other men's leather ?

16. Whether or no the lopping off of a fruitful limb at an unseasonable time of the year, will not endanger the life of the flourishing tree ?

17. Whether the casting up of plantation shreds, & making priests of the meanest of the people, be not the way to bring down the reputation of religion ?

18. Whether the sitting up of a Court order (with a notwithstanding) in opposition to a fundamental grant, will not make civil wars amongst our laws ?

19. Whether those freemen of whom (the body of this Court is made up) can grant other oaths to the laws of this colony with any safety, if they should let any law lie dormant or unregarded, whilst other orders be made to cut any law short ?

20. Whether or no if you take this branch of our privileges from us, may we not take another, & so to the end of the chapter, & our so much boasted of privileges will be no more than a vain shadow or an empty shell ?

21. If this honorable Court should, out of extraordinary zeal, discharge those of Pequonock from paying any of our town dues, whether or no the wholesome laws enacted by the same power, still in force & vigor, are repealed, will not help us to our money & credit again ?

22. If the settling of plantations & gathering churches be found a powerful way & means to advance God's glory, & the people's good, what may be thought of those, who, instead of gathering churches, make havoc & shipwreck, pull them in pieces, & instead of making two churches of one, they mar both ?

23. Whether religion can thrive when the peace of a place is lost ?

24. Whether there be not a woe pronounced against them by whom offences come ?"

1693-1695: Religious problems in Rye, N.Y., which had been settled largely by Congregationalists and Presbyterians from Connecticut. They longed to be back under the jurisdiction of Connecticut, where the "Blue Laws" would continue to protect them from a strong official Anglicanism stemming from Fort William Henry at New York.³⁶

In 1692, Benjamin Fletcher became Governor of the Province of New York and determined to establish the Church of England in this province despite the fact that there were very few Church of England people here and scarcely six in all Westchester County. Governor Fletcher appears to have been a determined man for he persuaded the Colonial Legislature, composed with one exception of dissenters, to pass an act for settling a ministry and raising a maintenance for them in the City of New York, County of Richmond, Westchester and Queens County. This act was made law on March 24, 1693, and was drawn by James Graham, Speaker of the House, who was the solitary member of the Church of England in this Legislature. The act required that the parish of Rye was to consist of the townships of Rye, Mamaroneck and Bedford and was to have "a good sufficient Protestant Minister" established in it. This minister was to receive 100 pounds per year, 50 pounds of which was to be paid quarterly in country produce.

On June 27, 1693, the town fathers of Rye, alarmed by the Governor's powers under the new act, appointed a committee of six members to procure a minister as soon as possible. On February 26, 1694, they ordered that the town be taxed to defray the expense of repairing the parsonage house.

On February 28, 1695, the Anglican Church was established in Rye. At a town meeting held on this day, the citizens in compliance with the Act of Legislature, though against their own desires, elected George Lane and John Brondig church wardens. At the same meeting the following vestrymen were elected: Jonathan Hart, Joseph Horton, Joseph Purdy, Timothy Knapp, Hachaliah Brown, Thomas Merritt, Deliverance Brown and Isaac Denham. None of these church wardens or vestrymen were members of the Church of England.

On May 27, 1697, a committee of four was chosen to talk with Mr. Woodbridge concerning his settling in Rye as minister. In this year Rye seceded from the Province of New York and rejoined Connecticut. On July 22, 1697, another committee of four were chosen by vote for the purpose of procuring a minister for the town of Rye. In 1700, Rye was restored to the Province of New York.

1695: Christ Church was erected in Philadelphia—the first edifice in that area. (Note the popularity of the "parish name" in this period during which you came into existence.)³⁷

1697, January 19: The Town of Rye rebelled against the Colony of New York and sought to return to the jurisdiction of Connecticut.³⁸ "Thomas Merrick and Deliverance Brown in behalfe of the plantation of Rie, and Zechariah Roberts in behalfe of the plantation of Bedford, petitioning this Councill that the plantations of Bedford and Rie might be owned as included within the charter of this Colonie, and enioy the protection and govern't of the lawes of this corporation, the Councill considering that the said plantations are included within the charter granted by his royll Majestie Charles the second to this corporation, and also further confirmed to this territory by the settlem't of the dividing line between this Colonie and the Province of Newyork by the solemn act of comissioners for that end comissionated under the broad seal of England by his said Majestie...the Councill doe therefore see cause and judge themselves obliged to own the said plantations to belong to this territory, and to recieve the inhabitants thereof under their govern't, and doe hereby order that patters shall be granted them for their respective townships...."³⁹ The Act was approved by the General Court in May,⁴⁰ thereby bringing Stratford and Rye under the same jurisdiction.

1697, May 6: A body of New York Churchmen petitioned the Governor for permission to establish Trinity Church, with the Bishop of London as their rector and an assistant rector in residence. The new church was opened for services on March 13, 1698—another encouragement to Stratford Anglicans, who were now only a short sail from a Prayer Book parish and the Sacraments.⁴¹

1698: South Carolina passed an act "to settle a maintenance on a Minister of the Church of England in Charleston."⁴²

1700, March 12: Dr. Thomas Bray, who had been appointed ecclesiastical commissary for Maryland by the Bishop of London, landed in the South for a six-months' visit. (This good news eventually reached Stratford.)⁴³

1700, October 10: The General Assembly in Hartford bowed to an order from abroad requiring that Rye be returned to New York. Col. Caleb Heathcote is said to have been largely responsible for the reclaiming of this plantation for New York and Anglicanism. (He was later to use it for a base from which to assist Church-of-England sympathizers in Stratford.) "Also his Majesties order bearing date the 29th of March, 1700, for stating the line between this Colonie [Connécticut] and the Province of Newyork, and whereby his Majestie hath placed the townes of Rye and Bedford under the govern't of Newyork."⁴⁴

1701: What was to become Yale College was established, definitively named a few years later for Elihu Yale, whose son, still later, while visiting in England, conformed to the Anglican Church and caused both the father and Yale embarrassment.⁴⁵

1701, June 16: The Society for the Propagation of the Gospel in Foreign Parts [S.P.G.] was chartered. It immediately planned to send George Keith [see under September 11, 1702] to survey Church life in America and to report how the Society might best promote the Church of England in our part of the world.

1702: The Churchmen at Rye, N.Y., prevailed upon Bishop Compton to license the Rev. John Bartow to officiate as a missionary there, but he was shifted in 1704 to Westchester (now the Bronx), and the mission at Rye became vacant. The fact that the Bishop of London had acted upon a petition from a neighbor so close to them led the Stratford underground to take the same steps.⁴⁶

1702: Although no petition has actually been discovered from Stratford Episcopalians as early as this year, it seems necessary to assume, on the authority of David Humphreys, that such a document somewhere exists and will eventually come to light. In speaking of New England as one of the last areas to engage the attention of the S.P.G. he offered the following details:⁴⁷

"The last Government, New-England, tho' as hath been remarked before, provided with an Independent and Presbyterian Ministry, yet had great Numbers of Inhabitants, who could not follow that Persuasion, but were exceeding desirous of worshipping GOD after the Manner of the Church of England. I shall give the Reader a few Petitions from Congregations of People in this Government, which shew plainly the Society did not concern themselves here, till they were loudly called upon; and that the Inhabitants in many Places, did not only send Petitions for Ministers, but also built Churches before they had any Ministers; which is an uncontroulable Evidence and Proof, that the People themselves desired to have the Church of England Worship, with a hearty Zeal and true Sincerity."

"In September 1702. the Church-wardens of Rhode-Island, wrote to the Society, 'That they cannot forbear expressing their great Joy in being under the Patronage of so honourable a Corporation....' The

Bishop of London (Dr. Compton) received at the same Time Petitions for Ministers from Rhode-Island, from Naragansett, from Newbury, a Church in New-Hampshire, from little Compton and Tiverton, from Braintree near Boston, and from Stratford in Connecticut. The Case of these two last Towns was also further recommended to the Society's Care, by Gentlemen of considerable Figure and Interest. Colonel Morris pressed very earnestly for a Minister for Braintree, and Colonel Heathcote, for another, for the People of Connecticut Colony; great Numbers of whom, were very earnest to have a Minister of the Church of England. Robert Hunter Esq; Governor of New-York, in the Year 1711, writes thus to the Society, concerning the People at Stratford: When I was at Connecticut, those of our Communion at the Church at Stratford, came to me in a Body; and then, as they have since by Letter, begged my Intercession with the Venerable Society, and the Right Reverend the Lord Bishop of London, for a Missionary; they appeared very much in earnest, and are the best Sett of Men I met with in that Country."

"The first People who strove to have the Church Worship settled here [in Stratford], were about 15 Families, most Tradesmen, some Husbandmen, who had been born and bred in England, and came and settled here. They by their Discourses about the Church Service, first turning their Neighbours Thoughts this Way."

1702, September 10: The Rev. George Keith, gathering materials for the S.P.G. on the state of the Church in North America, visited New London, where he encountered no Episcopalians but was "civilly entertained" by the Congregational clergyman, Gurdon Saltonstall, later governor of the colony. He expressed his respect for the Church of England but revealed few of the facts concerning the struggling underground movement. Here is the brief passage dealing with Connecticut in Keith's printed journal.⁴⁸

A TRINITY COLLEGE LIBR

JOURNAL OF TRAVELS FROM NEW-HAMPSHIRE TO CARATUCK, On the Continent of NORTH-AMERICA.

BY
GEORGE KEITH, A.M.
Late Missionary from the Society for the Propagation of the Gospel in Foreign Parts; and now Rector of Edburton in Sussex.

LONDON,
Printed by Joseph Downing, for Brad. Aylmer at the Three-Pigions over-against the Royal-Exchange in Cornhill, 1702.

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September 10. 1702.

We came from Newport on Rhod Island and crossed the Ferry over to Naraganset, and lodged that Night at Mr. Balfures House, who Entertained us very kindly and hospitably, and next day we Travelled about 25 Miles, and lodg'd at Mr. Sextons, an Inn-keeper; and next day we safely arrived at New-London in Connecticut Colony, and Government, which stands by a Navigable River.

Septemb. 13. Sunday.

Mr. Talbot Preached there in the Forenoon, and I Preached thiere in the Afternoon, we being desired so to do by the Minister, Mr. Gurdon Saltonstall, who civilly Entertained us at his House, and expressed his good affection to the Church of England, as did also the Minister at Hampton, and the Minister at Salisbury abovementioned, and diverse others New-England Ministers did the like. My Text was Rom. 8. 9. The Auditory was large, and well affected. Col. Wincop, Goverour of the Colony, after Forenoon Sermon, invited us to Dinner at his House, and kindly Entertain'd us, both then, and the next day.

Sept. 15. 1702.

We hired a sloop to carry us from New-London to Long-Island over the Sound, being about Six Leagues Broad, and that day we safely arrived at a Place on Long-Island, called, Oyster-Ponds, about Noon, after that we came on Horseback that Day 24 Miles, and lodged at Mr. Howel's an Inn-keeper, the next Day we Travelled 45 Miles, to Seataket, and lodged at Mr. Gibs, Innkeeper; the next Day, being the 17th Instant, we Travelled 32 Miles, all upon Long-Island, and ar-

1703, March 14: The Rev. Israel Chauncey, after a troublous ministry because of the rebellious "half-way" covenanters, died in Stratford. It was assumed that his successor would have other problems to face, for the Church of England sympathizers were beginning to come out into the open. They were especially vocal against being taxed to pay the salaries of Congregationalist clergy and to erect Congregationalist parsonages.

1703, May 7: On this date the Church-of-England underground movement struck its first effective blow. The Town Meeting sought support to buy a house from Daniel Shelton to serve as a parsonage for the next Congregational minister. Orcutt cannot give a reason for the stiff opposition which defeated the plan, but in naming the principal opposers, he tells us all we need to know. Shelton was an Anglican, and so were Isaac Knell, Samuel Peat, Sr., Timothy Titherton, and, possibly, Joseph Fairchild and Edward Hinman. Having petitioned the Bishop of London for a missionary, the underground was not going to waste its money on establishing Congregationalism in Stratford with facilities which its own forthcoming missionary might lack. (Knell, Titherton, Shelton and John Peat were founders of your parish.)⁴⁹

1703-1704: The Rev. John Reed was finally selected to be the next Congregational minister here. He was a man of great probity who read the signs of the times and was not hesitant to reveal to the Anglican underground that he would gladly go to England and receive Episcopal ordination, if his family--a rather large one--could be fed during his absence. Because he was liked by the Church-of-England sympathizers in Stratford, his Congregationalist flock began to make his life miserable and ultimately, at the time this parish was organized, dismissed him without a cent.⁵⁰

1704: Colonel Caleb Heathcote, to his surprise, was elected a member of the S.P.G. Apparently his early efforts in behalf of Stratford Churchmen (see under 1702 above) made his election a part of a developing S.P.G. strategy. He proved subsequently to be one of the best on-the-spot helpers among the laity that the Venerable Society ever had.⁵¹

1704, May: The Rev. Thomas Pritchard became the first "rector" at Rye, N.Y. His limitations soon became apparent to Colonel Heathcote. If he was ever approached by Stratford Churchmen for services or pastoral help, he apparently gave them no consideration. Fortunately for the Church in this crucial period, he died in March or April, 1705.⁵²

Mr. Pritchard was duly established as Rector of Rye and put into possession of the Rectory or Parish Church of Rye in May 1704. As there was no church in Rye at this time, services were held in the Town House. The natives of Rye were averse to the Church of England and its liturgy according to Mr. Pritchard who reported on November 1, 1704, that his flock called the Cross in baptism "popery and downright idolatry" and referred to the Liturgy as "the gaggling of geese."

Madame Knight, who passed through Rye in December 1704, wrote as follows in her Journal "and they told me that one Church of England parson officiated in all those three towns (Mamaroneck, Rye and Greenwich) once every Sunday, in turns, throughout the year, and that they all could but poorly maintain him, which they grudged to do, being a poor and quarrelsome crew as I understand by our host. Their quarreling about their choice of a minister they chose, to have none, but caused the government to send this gentleman (Mr. Pritchard) to them."

Colonel Heathcote did not long retain his first favorable impression of Mr. Pritchard, for on February 26, 1705, he wrote to the secretary of the Venerable Society "how uncommonly unhappy and unfortunate we were in Mr. Pritchard, who had during his stay totally ruined the interest of the church in this Parish; his management is so strange and unaccountable, that but barely to relate what that gentleman does not blush to do, looks more like malice than a true account of things. I do assure you he has not for near a quarter of a year now past, preached four sermons in any part of his Parish, nor scarcely been there in all that time; he living at a public house in a french town called New Rochelle, about 6 miles from his church, that being so intolerably careless of his flock, the people some not knowing of it, and others being enraged, that when he preaches, nobody will come to hear him."

1704, October 6-28: Schoolmaster George Muirson is mentioned in letters to the S.P.G., one from Lord Cornbury and the other from the Rev. William Vesey, in charge of Trinity Church in New York. Muirson's character and quality are both indicated and foreshadowed;⁵³

NEW YORK Oct 6th 1704

Sir

I trouble you with these few lines to acknowledge the receipt of the printed ac^t of the Propag^a of the Gospel in for^t Parts, and I must acquaint you that there are some mistakes, in that page for example it is said "Long Island belonging to New York & it is said Rhode Island belonging to New York,— whereas Rhode Island is a charter government of itself. I must further acquaint you that there is no Ch^t building nor built at Shrewsbury nor Delaware Falls. We have a Ch^t at Burlington & I hope next Spring we shall have one at Salem—another at Middletown in Monmouth County & another at Elizabeth Town. I do not trouble you with so large an account now as I would have done & as I will do for the future because the Bearer hereof Mr Muirson is able to give very good acct of all matters here. he was sent over to be Schoolmaster at Albany but there being no allowance yet settled for a schoolm^t there & there being 50f a year settled here by Act of Assembly for a schoolm^t in this City I stopped him here for some time and the rather because when he arrived here there were several youths going to be sent to Boston wh^t I thought it would be better to prevent by stopping Mr Muirson here. he is now going to England in hopes of being admitted into Holy Orders. I should be glad that he might be dispa^tch^t hither early in the Spring

I am Sir your very humble Serv^t

CORNBURY.

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NEW YORK Oct 26th 1704

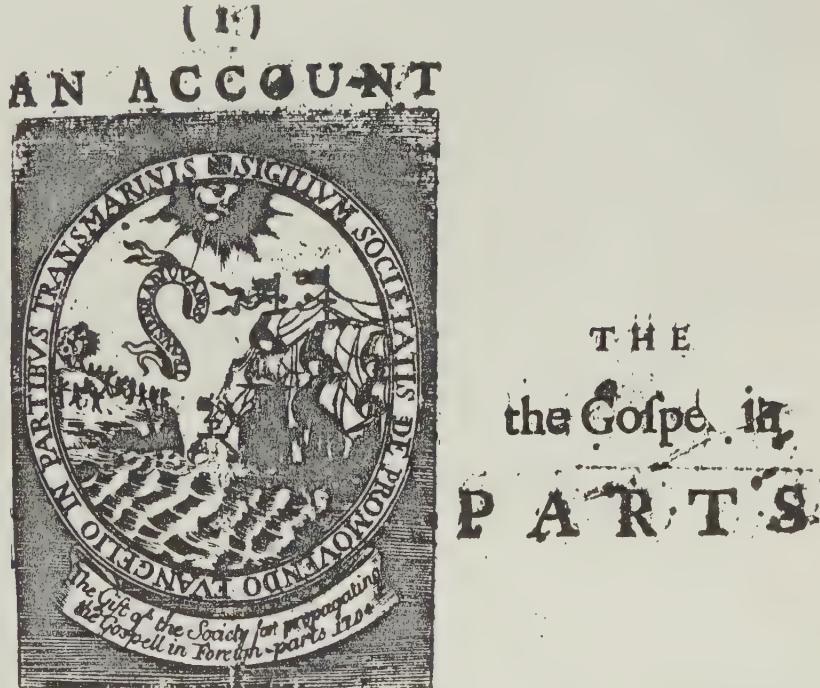
Dear Sir

Mr Geo Muirson a sober, ingenious youth designs God willing to receive Holy Orders and is recommended by my Ld Corrbury & the Rever^d Clergy convened at N York candidate for the office of catechist in this City. Only here being a great number of youths and of Indian and negro Slaves who need Instruction, hoping that the Soc^t will take it into their pious consideration and allow him 50f per ann. And for his farther encouragement to assist him in all offices (being of an inferior constitution) do promise to allow him £50 per ann out of my small income which is 160f p^r Ann of this Money.

Your sincere friend & Servant in Christ
WILL^m VESSEY.

1705: The first broadside report of the S.P.G. was sent to its members throughout the world. The following reproduction is made from Caleb Heathcote's copy, now in the Archives of the Diocese of Connecticut, having been presented by Bishop William Heathcote Delancey's grandson. Note that Connecticut is still considered terram incognitam.

O F Propagation of. FOREIGN



Continued to the Year of our Lord 1705. Representing what the SOCIETY Established in England by ROYAL CHARTER hath done since their Incorporation June 16. 1701. in Her Majesty's Plantations, Colonies, and Factories. As also what they Design to do upon further Encouragement from their own Members and other well-disposed Christians, either by Annual Subscriptions, present Benefactions, or future Legacies.

TH.E Propagation of the Gospel in Foreign Parts, as it is an Affair of the highest Importance to Mankind, and therefore first given in Charge to his Apostles by the Son of God, when He commanded them to Go, Teach, and Baptize all Nations in the Name of the Father, of the Son, and of the Holy Ghost; Spake it then the chief Care of Apostles & their Successors to execute that Commission for the Good of Souls, and the Honour of their Blessed Redeemer.

How the Primitive Preachers of the Gospel succeeded in the Discharge of their great Trust in the earlier Days of Christianity, we have a glorious Account in the sacred Writings, where we find, that whilst they were act'd by one and the same Spirit, the Gospel was wonderfully propagated by them; 'twas no sooner risen, but like the Sun its Emblem, it shone forth even upon the remotest Parts of the then known World, giving Light to them which sat in Darkness, and in the Shadow of Death. But it underwent in after-times frequent Eclipses, and suffer'd strange Declensions thro' the Corruptions and Dissentions of those that succeeded in the later Ages: And 'tis a very melancholy thing to reflect, how our most Holy Religion, which in Fifty Days after the Resurrection of our Lord, was proclaimed at Jerusalem to Men of all the Nations, and in all the Languages under Heaven; doth now at more than Fifteen Hundred Years distance, thro' the prevailing Influences of Judaism, Mahometanism, and Paganism, bear no larger a Proportion to those other Professions than that of V. to XXV. No more than which is allow'd it by the most accurate Computation in its utmost Latitude, as it comprehends the Eastern, the Latin, and the Protestant Communions at this Day.

To recover the Ground lost, and for the better promoting the Design of the Gospel, in reducing all Denominations to one Fold, whether Jews or Gentiles, there have been many and zealous Attempts for the Conversion of Infidels in these last times.

The Church of Rome, whose Emissaries compass Sea and Land to gain Profelytes, boasts much of her Spanish, Portuguese, French, and several other Missions; by which it must be confess'd, that the Name and Profession of Christianity hath indeed been enlarged, yet not without such gross Corruptions as very eminent Persons among themselves have deservedly complained of, whilst the Reformed Churches of Holland, Sweden, Denmark, &c. have done more, though with less Pomp, and under far less happy Opportunities.

England, we must confess, hath been too much wanting and negligent in this great Concern, from whom more might have been expected, as enjoying more of the special Favours of God, under a clearer Light of the Gospel than many other Nations; but the Concurrence of some unhappy Circumstances under which we have long laboured, hath obstructed the willing Endeavours of many able and pious Persons, who would heartily have come into this Evangelical Work; But this noble Design seem'd, by the special Providence of God, to be reserved for so favourable a Season, when many other pious and charitable Works are carrying on in this Kingdom.

Twas during the Reign of King William III. that this glorious Design, for advancing the Kingdom of the Blessed Jesus abroad, was first effectually set on foot; Who was no sooner informed by some whose Hearts God had stirr'd up for this extraordinary Undertaking, That in many of our Plantations, Colonies and Factories beyond the Seas, the Provision for Ministers was very mean; and many others of our Plantations, Colonies and Factories were wholly destitute, and unprovided of a Maintenance for Ministers and the Publick Worship of God; and that the lack of Supply and Maintenance for such, many wanted the Administration of Gods

Word and Sacraments, and durst'd to be abandon'd to Heretic and Infidelity; and that also for want of Learned and Orthodox Ministers to instruct others of his Subjects in the Principles of true Religion, divers honest Friends and Jesus were the more encouraged to pervert and draw them over to Peoples Superstition and Idolatry. But He immediately employ'd his Agents, and sent them, consisting of many zealous Disciples in Church and State, as well as of a considerable Number of others of almost all Ranks and Professions, to carry on so glorious a Design; at the Head of whom appear our Metropolitans of both Provinces, The most Reverend Fathers in God, Thomas Lord Archbishop of Canterbury, and, John Lord Archbishop of York; with the Right Reverend Father in God, Henry Lord Bishop of London to whose Jurisdiction most of those Places do belong.

The Society thus constituted, after adjusting Preliminaries; as the Choice of Officers, such were the President, Vice-Presidens, Treasurers, Auditors, Secretary, &c. Appointment of Deputies in the Counties to take Subscriptions, settling of By-Laws and Orders for their more regular proceeding in a Matter of such Consequence; and Admission of New-Members, (as they were empower'd by the Charter, to call in such to their Assistance from time to time, who might appear useful Men) Applied it self diligently to the great Work in Hand, which had soon fallen to the Ground thro' the lamented Decese of its Founder, had not the good Providence of God bles'd us with an equal Successor to the important Affairs of Religion as well as State, our Gracious QUEEN ANNE, who upon an Address for her Protection from the whole Body of the Corporation, was pleased, in the most favourable manner, to express Her self thus:

I shall be always ready to do my Part towards Promoting and Encouraging so good a Work.

The Society being thus Encouraged by the Assurances of Her Majesty's Royal Favour, (who had beforehand declared Her Approbation of what they are now doing, by Her Princely Munificence, when the Affair was in private Hands only;) The Work has gone on ever since, by God's Blessing, with greater Succes than could reasonably be expected; Correspondences are very far carried on abroad, Deputations settled at home, many Subscriptions made, several Benefactions brought in, and divers prudent ways and Means taking for the Conversion of Indians, and settling the State of Religion in Her Majesty's Foreign Dominions; By supplying with able and good Ministers the Natives as well as English; appointing Catechists and Schoolmasters for the Savages; with other ignorant Persons; and sending over Select Libraries for the Improvement of the Clergy, as well as Practical Treatises for the Edification of the Laity.

And at the same time, it has pleased God to raise a Spirit of Zeal, in many of the Plantations for Promoting this great and good Work, thro' the indefatigable Application of resident Ministers and itinerant Missionaries, Mr. George Keib in particular, who, by the Successes with which God has been pleased to bless his Endeavours, thro' the Course of his Mission amongst the Americans, has brought great Comfort to the Church, by adding many to it.

What has been done as to the several Particulars mentioned, appears from the View annex'd, extracted from the Journals, Memorials, and Letters of the Society; whence may be easily gather'd how the Society has endeavoured to answer the great Trust reposed in them to the Satisfaction of Unprejudiced Persons.

[2]

All the ENGLISH Dominions on the Continent of North-America from N. E. to S. W. with the Indian Nations bordering upon them.

Their Names.	Present State of Religion.	Assistance received from the Society.	Demands upon the Society for Ministers, Schools, Libraries, &c.
The Five Nations of I R O Q U O I S. Commonly call'd.	They have been converted to some sort of Profession of Christianity by the French Jesuits chiefly, and the Care of the Governments of New-England and New-York; but earnestly desire further Instruction from us; which if timely granted, they would be one Defence as well as Glory: being the constant Barrier between New-York, Virginia, Maryland, and the French, and have more than once fought our Battles; if not, they'll probably espouse the French and Popish Interest, against that of England and the Reformed Religion, through the instigation of the Bishop, Jesuit, Recollects, and other Popish Missionaries from Canada.	To Mr. Thoroughgood Moor 100 <i>l.</i> per Annum, besides which he is allowed 20 <i>l.</i> towards Furnishing his House, and 15 <i>l.</i> for a Library.	For the Mohocks. For the Oneidas. For the Onontages. For the Cayugas. For the Senecas, or Sinnecawans. For the River Indians, at Schenectady a little above Albany.
The Praying Indians of Canada.		To Mr. Lydius, and Mr. Delius, 10 <i>l.</i> each for their Service among the Indians.	

New England, or Massachusetts, with its Neighbouring Colonies.

Provinces of Maine;
Piscataway, or N. Hampshire;
Plymouth;
Noraganset;
Connecticut;
Provid. Plantations.

3 English Counties.

New York, West-Chester,
Richmond,
Queen's,
Suffolk,

New York,

Albany, Ulster,
Dutch,
Orange,
King's.

3 Dutch Counties.

Nova Cesarea, Or, New-Jersey,

East.
West.

Pennsylvania,

Maryland,

Virginia,

Carolina,

North with 3 Pre-
Carrituck, Pequimmons, Chowan, Pamphlico.
Soub.

The Yammonsea Indians,

In all these Provinces Eastward of New-York, there is no Church of England Congregation; neither in Connecticut, Noraganset, Plimouth, New-Hampshire, nor that of Maine, except at Boston, where there is a large one, having two Ministers, Mr. Miles and Mr. Bridge; and at Braintree, whether the Society is sending one, on the prospect of good Success.

The Protestant Religion is settled here by Act of Assembly, as Establish'd in England, except in Suffolk County. There is Provision for one Minister of Trinity Church in the City of New-York at 160*l.* per Annum, with other Advantages to Mr. Vesey the present worthy Incumbent. In Queen's County on Nassau Island 120*l.* for two between them. 40*l.* for one in the County of Richmond. In West-Chester a Maintenance for two at 30*l.* each, 1 in the Town of West-Chester, and 1 at Rye, besides, Her Majesty allows 130*l.* per Annum for the Chaplain of the Forces: A Latin Free-School is likewise establish'd at New-York, by the influence of His Excellency the Lord Cornbury, with 2 others, by which means found Religion visibly gains ground there.

Here is no Church nor School establish'd by Act of Assembly, either in the Eight English Towns, or Two Dutch: but a considerable number of People that were Quakers, &c. are in a good Disposition to join in Communion with the Church of England Ministry, particularly in the East part, and County of Monmouth, where are 4 Congregations gather'd.

Is settled by People of almost all Languages and Religions in Europe: But the People called Quakers are the most numerous of any Persuasions; and in Philadelphia, their Capital City, there is an Episcopal Church, called Christ Church, having a very large Congregation, supplied by Mr. Evans, who, besides the voluntary Subscriptions of the Inhabitants, hath a Grant from Her Majesty lately of 50*l.* per Annum, and the Schoolmaster 30*l.* There is likewise here a Quakers Meeting, a Presbyterian one, an Anabaptist one, and a Swedish one without the Town.

The Eleven Counties were divided into Thirty Parishes, by an Act of Assembly 1692. besides which here are several Chapels: Popish Priests and Quakers equally obstruct a good Progress. Sixteen Ministers have a competent Maintenance, their Glebes settled, and Libraries fixed, and many Thousand Practical and Devotional Books have been dispersed among the People to good Effect, by the assiduous and pious care of the Reverend Dr. Bray, from whom a further Account may shortly be expected.

Divided into Fifty Parishes, with about Thirty Chapels. Here is also a noble College Erected for the Education of the American Youth in the Studies of Philosophy and Divinity. Maintenance for Ministers settled by Act of Assembly, but by disuse impair'd in many Places.

Here are about Five Thousand Souls scatter'd like Sheep without a Shepherd, besides a great Number of Tuscarora Indians, who would glad'ly receive our Missionaries.

This Country is not divided into Parishes; however, there is a Church at Charles-Town, Mr. Marion Minister, and another to the Southward near Edisto River supplied by Mr. Williams.

Mr. Samuel Thomas was sent to instruct these Indians in the Christian Religion; but finding it an improper Season: His Mission is respite'd for some time.

To a Minister in the Isle of Shaales, who was upon the Spot, 20*l.* for one Year.

To Mr. Barclay at Braintree 30*l.* per Annum. 8:25*l.* in Money.

Minister for the People of N. Hampshire. They'll do their best to maintain him.

Min. for Swanzy, much wanted.

Minister for Little Compton, & has Secrecy.

Minister for Tiverton.

Minister for Noraganset, where a Church is built; they'll subscribe 50*l.* per Annum.

To Mr. John Barlow at West-Chester 50*l.* per An. and a Benevolence of 30*l.*

To Mr. Elias New Carechift at New York, 50*l.* per An. and 15*l.* for Books.

To Mr. Pritchard, Rector of Rye, 15*l.* for Books.

To Mr. Cleator Schoolmaster at Rye 15*l.* per Annum.

Minister for Richmond or Staten Island, to whom they'll allow 40*l.* per An. Schoolmaster for New-York.

Minister for Albany.

Minister for Kingston in Ulster County.

Minister for Skenefield Garrison and Albany, who will do signal Service.

Schoolmaster for West-Chester County.

To Mr. John Tolles Rector of St. Mat'ne in Burlington, lately ministering Affiance to Mr. Keith in his Mission 60*l.* per An. 7*l.* for Books, &c.

To Mr. John Sharp 50*l.* for his Services.

To Mr. John Brook at Shrewsbury, Ansbury, Elizabeth Town, and Freckell, in E. Jersey, 50*l.* per An. and 15*l.* in Books.

Minister at the Falls in Shrewsbury, where Colonel Morris is building a Church, and will endow it.

At Hopewell, between Cromwick and Maidstone-head, where they are building another. In Monmouth's County.

For Salem, where a Church is building.

To Mr. Henry Nichols at St Paul's in Uplands 50*l.* per An. and 20*l.* in Books.

To a Patent for a Minister and Schoolmaster 32*l.* 6*s.* 8*d.* at Philadelphia.

To Mr. Thos. Crawford at Dover-Hundred 50*l.* per An. and 15*l.* for Books.

To Mr. Andrew Rudiman for the supply of Oxford 12*l.* 10*s.*

To Mr. Club Schoolmaster at Philadelphia 15*l.* in Books, as much in Money.

Minister for New-Castle Town where there is a Church built, and a Welsh Congregation mostly.

Minister at Applegrenamy in New-Castle County, who would do great Service.

Minister at the Falls, 30 miles above Philadelphia, where a Church is building.

Minister at Oxford or Frankfort.

School dependent on the Minister of Chester or Uplands.

About 14 Churches Unprovided with ministers, particularly Shrewsbury.

Many Schools much wanted.

To Mr. George Macqueen 6*l.* in Money, 4*l.* in Books.

To Mr. Robert Keith 10*l.* in Money.

Several Parishes not supplied with Ministers, particularly in Prince's Ann's County.

Mathematical Professor for William and Mary College much wanted.

To Mr. Samuel Thomas at Cooper River 50*l.* per An. for three Years, besides 47*l.* at times.

To Mr. Stackhouse at Goose Creek 50*l.* per An. and 15*l.* for Books.

To Mr. Tress by the hand of Mr. Samuel Thomas 10*l.* for Stuffs by way of Present to the Indians.

3 Ministers wanted, with Schools, here being three Churches built, and Glebes appointed, with a Library.

Particularly for Roanoke, who will be allowed 60*l.* per An.

Minister, & a School or two wanted.

N. B. There are earnest Addresses from divers Parts of the Continent, and Islands adjacent, for a SUFFRAGAN, or Bishops, to Visit the several Churches and many, Confirm more, and Bless all.

[Page 3] Some AMERICAN Islands under the English Government, with Two English Factories in EUROPE.

Their Names.	Present State of Religion.	Assistance received from the Society.	Demands upon the Society for Ministers, Schools, Libraries, &c.
Newfoundland,	Has several Settlements of English, with many occasional Inhabitants; as Workers, Mariners, &c. at the Fishing Seasons, to the amount of several Thousands: But no publick Exercise of Religion except at St. John's, where there is a Congregation, but unable to subsist a Minister.	To Mr. Jackson 50 <i>l.</i> per Annum for three Years, besides a Benefaction of 30 <i>l.</i>	
Rode-Island, belonging to New-England.	All under Quaker Government, except one Congregation of Mr. Honyman's, who is maintained partly by a Contribution from Gloucestershire, and partly by the People of Newport.	To Mr. Honyman 30 <i>l.</i> for one Year, and 15 <i>l.</i> for Books. To the Minister and Church Wardens of Newport 15 <i>l.</i> for Communion - Plate, Pulpit-Cloth, &c.	Minister for Portsmouth. Schoolmaster.
Long-Island, belonging to New-York, consisting of King's-County, Queen's, and Suffolk.	Here are many Dutch, especially in King's-County, who have several Congregations, but no Minister at present, only are assisted by Mr. Vesey of New-York; In Queen's County and Suffolk Two Church of England Congregations; many Independents, some Quakers, and Libertines.	To Mr. William Urquhart at Jamaica, maintained by the Subscription of the Yorkshire Clergy, 50 <i>l.</i> per Annum, and 15 <i>l.</i> for Books. To Mr. John Thomas Rector of Hempstead, 50 <i>l.</i> per Annum and 15 <i>l.</i> for Books.	Minister who would take the Charge of a School in King's County, might do considerable Service. Minister for Newton in Queen's County, where there is a Church built. Minister for Oyster-Bay. Minister for Suffolk County, of great use.
Jamaica,	Here were Fifteen Parish-Churches: One of which, Port-Royal, was burnt down January 2. 1702. and not retrievable; being annex'd to King's Town by a late Act of the Country, which prohibits any Marker for the future at Port-Royal.	To Mr. Philip Bennet, Commissary there, 5 <i>l.</i> for Books, &c. To Mr. William Johnson, 15 <i>l.</i> for Books. To Mr. Garbrand, 15 <i>l.</i> for Books.	
Antegoa,	The English here residing have Five Parish-Churches, which are of the Church of England.	To Mr. Gifford and other Ministers, 20 <i>l.</i>	
Montserrat,	Has Two Parishes of the Church of England likewise.	To Mr. Arbuthnot 20 <i>l.</i> for Books.	

Factories in EUROPE and AFRICA.

Moscow;	Here is a Factory of English Merchants; as at Arch-Angel, where they reside alternately; to whom the Czar has given as much Ground as they shall desire to build a Church upon, with other Conveniences for the Minister, &c. who uses the Liturgy of the Church of England, and who is desired to insert the Czar's Name and his Son's in the Litany and Prayers for the Royal Family.	To Mr. Urmston, a Benefaction of Greek Liturgies and Testaments for the Muscovites; and of English practical Books for the Youth and Servants of the Factory, &c. with 5 <i>l.</i> more in Bibles, Common - Prayer-Books, &c. which were much wanted.
St. Helena,		To Mr. Maffath, 6 <i>l.</i> 5 <i>s.</i> in Books.

N. B. Great Numbers of Bibles and Common-Prayer-Books in the English, French, and Dutch Languages, Expositions on the Church-Catechism, with other Devotional and Practical Books, have been sent by the Society to the Islands and the Continent: and great Numbers of such like Books, Hospital, Expositions on the 39 Articles, &c. are now providing for the places that want them most.

[Page 4]

From the foregoing View, may be observed,

- I. What the Society has already done towards the Propagation of the Gospel in Foreign Parts.
- II. What they have before them to do still in that important Business.
- III. What Encouragements they hope for to enable them to go through so great a Work.

WHAT the Society hath already done towards the Propagation of the Gospel in Foreign Parts, since the Date of their Charter, June 16. 1701.

1. That they might answer the main End of their Incorporation, they have actually Commission'd One Missionary, and made Presents to others at a great Expence; and are Soliciting Maintenance from the Crown for Five more, who are at least wanting, for the Conversion of the Praying Indians of Canada, whose Souls we shall be exceedingly wanting to if we neglect longer to Instruct them in the Faith of our Blessed Redeemer, as we are able, when God has so wonderfully open'd their Eyes, their Hearts, and their very Tongues, so as to call to us, as those of Macedonia did, to the *Apostles* of the Gentiles, *Come over and help us*. To which Purpose, so remarkable are the Words of one of their Sachems or Kings, in the Name of the rest, in which they sensibly express their Concern for such a Mission, to the Commissioners for the Indian Affairs in Albany, June 28. 1700. as appears by an original Extract of the Earl of Bellomont's to the Lords Commissioners of Trade and Plantations, October 25. 1700. That they highly challenge a Place in this Account, to the exceeding Comfort of all such good Christians as hope that their Redemption draws near. *We are now come to trade, faith He, and not to speak of Religion: only thus much I must say, all the while I was here before I went to Canada, I never heard any thing talk'd of Religion, or the least mention made of Converting us to the Christian Faith; and we shall be glad to hear if at last you are so piously inclined to take some Pains to instruct your Indians in the Christian Religion; I will not say but it may induce some to return to their Native Country: I wish it had been done sooner, that you had bad Ministers to instruct your Indians in the Christian Faith, I doubt whether any of us had deserted our Native Country: But I must say, I am solely beholden to the French of Canada, for the Light I received to know there was a Saviour born for Mankind; and now we are taught God is every where, and we can be instructed at Canada, Dowaganhae, or the utmost Parts of the Earth, as well as here.*

And in a later Conference with the Lord Cornbury those Five Sachems or Kings of the Iroquois, promised him at Albany, Obedience to the Faith of Christ, told him, they were glad to hear the Sun shined in England since King William's Death; admired at first that we should have a Squa Sachem, viz. A Woman King, but they hoped she would be a Good Mother, and send them some to Teach them Religion as well as Traffick; then sent some of their Country Presents to Her Majesty, Signed the Treaty, and made the Covenant so sure (as they said) that Thunder and Lightning should not break it on their Parts.

Nor has the Society turned their Thoughts only on the Indians in the Northern Parts of the English Dominions, but have sent also One Missionary for the Service of the Neomance Indians to the South of Carolina, who having been lately engaged in a War with the Spaniards, and every Day in Danger of an Invasion from them, were not in a Condition to receive Instruction; nor was it thought fit by the Governors to trust him yet amongst them, but as soon as 'tis practicable to treat with them, there are Assurances he shall leave the Neighbourhood, where he is instructing many Souls as much neglected as the former, namely, the Negroes of Goose Creek.

2. The Society has not only had a Regard to Infidels, but, as becometh Christians, has taken Care of its own Country-Men; in sending 10 Ministers with some Schoolmasters and Catechists with good Allowances to the several Places along the Continent of North-America, where they were most wanted, and the Harvest is ripe for such Labourers, who will faithfully resist and oppose the Progresses of Atheism, Infidelity, Quakerism, Antinomianism, Ignorance, and Immorality, which have hitherto dismaly overspread those Infant Churches.

3. They have made suitable Provision also for some of the Islands, those too much neglected Parts of Her Majesty's Territories, by a Supply of Five Ministers, without any Charge to the People, and have otherwise supported Twelve more in the Northern Islands and the Continent, in such manner as has been requested.

4. That the Factories mention'd in the Charter might not be altogether insensible of its Concern for them, there has been a Settlement compas'd for a Congregation at Amsterdam with the Consent of the Magistrates of the Place; and since, Encouragement has been given to the promising Beginnings of a Church at Moscow, to which the Czar himself has contributed

by bestowing as much Ground as shall be desired for that Use upon the English Merchants. A Benefaction to St. Helena has been also sent very lately.

All this the Society hath done upon the bare Annual Fund of about 800*l.* per Ann. with the Accesion of not much above 2400*l.* occasionally Subscribed: the Amounts of which together do hardly answer the Demands of the present Missionaries and Ministers, &c. abroad, with the incidental Charges of the Corporation at home: therefore,

II. What the Society has still before them to do in this important Business, calls for more than ordinary Benefactions from without, whilst the yearly Subscriptions of the Incorporated Members fall short of 1000*l.* per Ann. and that voluntary too. A Gender Bottom, upon which to begin the Conversion of the Indians mention'd, to build them up in our most Holy Faith, and to provide Ministers, Catechists, Schoolmasters, Libraries, Churches, &c. for a Continent well Peopled under several Governments 1200 Miles in length upon the Sea-Coast, as well as for the Islands of Newfoundland, Bermuda, Jamaica, the Bahama, and Caribbees; in some of which there is yet no Provision of Ministers, or of any Support for them, and in all the others much fewer than the Publick Service of God and the Instruction of the People do reasonably require: Which Project, when enlarged by a View of the future Care that is to be had of the remaining Factories and Places to which we Trade in Asia, Africa, and Europe it self, where they live as it were without God in the World, to the great Reproach of the Christian Religion, except at Hamborough, Lisbon, Smyrna, Aleppo, Constantinople, Fort St. George, Surat, &c. which are well supplied by our Worthy Merchants that trade or live there, gives an earnest Invitation to the Liberality of all well-disposed Christians: And they to whom God has given more than a Competency, with the unspeakable Blessing of Hearts graciously disposed to employ the Surplusage to his Honour and Glory, cannot now want an Opportunity of doing so in the most excellent and acceptable way.

Since then this great Work of maintaining the Christian Religion and propagating the Gospel in Foreign Parts, calls aloud for the utmost Assistance, and appears upon the View to be worth all our Pains and Cost; It is to be hoped,

III. That the Society will meet with suitable Aid and Encouragement to enable them to go thro' so glorious a Work as is now before them, of reducing infinite Numbers both of Pagans and nominal Christians from the Power of Satan unto God: and therefore,

1. As Her Sacred Majesty has been a shining Example to Her Subjects in this Cause of God, by extending Her Royal Bounty and Charity towards it: So it is heartily desir'd,

2. That all Her good Subjects, in their several Stations, will be forward in their Proportions to promote God's Honour and the good of Souls.

That the Nobility and Gentry, (as some have already done to their Honour) would all of them add a peculiar Lustre to their Characters, by affixing so noble a Design with a Liberal Hand.

That Ministers of extraordinary Qualifications, Men of Temper, of Prudence, of Learning, Pious Conversation, Affection to the Established Government, and above all, of Apostolical Zeal, would willingly offer themselves to so great a Harvest, where the Labourers are few.

That the Merchants and rich Traders, who have reap'd their Temporal things plentifully by the Labours and Pains of those poor ignorant or misled Creatures, would be at last prevail'd upon to sow to them Spiritual things in as great abundance. In short,

That all People to whom this Notification shall come, (tho' not by way of a Brief or General Collection, as has been practised in these Cases with good Success in other Kingdoms) would give their helping Hand, as they understand and value the Benefits of the Gospel, and as a Token of their Thankfulness for the same.

It is more to be desired than expected, that many should rise up to the Example of an unknown Lady, who has cast 100*l.* into the Treasury: But he doth acceptably who gives according to his Ability, thereby evidencing to himself and others, that he wants not, what a good Christian cannot be without, viz. a willing Mind, and then it is accepted according to what a Man hath.

1705, July 19: Having been ordained by the Bishop of London (Henry Compton), George Muirson arrived in New York.⁵⁴

1705, September 14: Stratford Churchmen, probably at the suggestion of Colonel Heathcote, petitioned the Rev. William Vesey at Trinity Church, New York, for the services of a priest who would baptize their children. (See Document I.) It seems that they had heard of Muirson's arrival or expected arrival and had hoped that his missionary ministry might occasionally extend to them.

1705, November 9: Colonel Heathcote, of Scarsdale, wrote the S.P.G. about the best strategy for getting to Churchmen in Stratford:⁵⁵ "We have had it reported that the Queen would be at the charge of maintaining a Suffragan Bishop in these parts. If that was granted, I question not but a great many who have had their education in Boston College [Harvard College] would conform, and would be content with the benefices as settled by Assembly, without being very burthensome to the Society. [¶] I have been so long wandering from one subject to another, that I had almost forgot to give you my thoughts of Mr. Muirson, whom my Lord of London has sent for this parish. He has been here about three months, in which time he hath by much outdone my expectation; having very fully retrieved all that unfortunate gentleman, Mr. Pritchard lost; and if he continues so faithful in the discharge of his trust, of which I have not the least doubt but he will, he'll be able to give as large account of his services as any that has been sent over to this Province; and I must do him the justice to own, that he is as deserving of the Society's favours. For as some of his parishioners told me, and which I know in a great measure to be true, that although they have had a great many ministers amongst them since the settlement of their town, yet Mr. Muirson did more good amongst them the first six weeks after his coming, than all they ever had before; and I question not, but when you have the particulars of his proceedings transmitted, you will find what I have said of him to be true.... In the conclusion of your last letter, you tell me that you had sent some common prayers and catechisms, by Mr. Mackenzy, but do not understand he has brought any; so beg of you to inquire into that mistake; and in case you send any other books to be disposed, pray let them only be Dr. Beveridge's (now Bishop of Asaph,) Sermon concerning the common prayers, a little book entitled: "A Christian's Way to Heaven," and one of the Lawfulness of the common prayer. No books can be more serviceable than they; and I would take care to have them scattered through Connecticut colony to both ministers and people, and am apt to believe they would do service."

"[Connecticut] contains, in length, about 140 miles, and has in it about forty towns, in each of which there is a Presbyterian or Independent Minister, settled by law, to whom the people are all obliged to pay, notwithstanding many times the Ministers are not ordained, of which I have known several examples. The number of people there is, I believe, about 2,400 souls. They have abundance of odd kind of laws, to prevent any dissenting from their Church, and endeavour to keep the people in as much blindness and unacquaintedness with any other religion as possible, but in a more particular manner the Church, looking upon her as the most dangerous enemy they have to grapple withal, and abundance of pains is taken to make the ignorant think as bad as possible of her; and I really believe that more than half the people in that government think our Church to be little better than the Papist, and they fail not to improve every little thing against us. But I bless God for it, the Society has robbed them of their best argument, which was the ill lives of our clergy that came into these parts; and the truth is, I have not seen many good men but of the Society's sending; and no sooner was that honourable body settled, and those prudent measures taken for carrying on of that good work, but the people of Connecticut, doubting of maintaining their ground without some further support, with great industry went through their colony for subscriptions to build a college at a place called Seabrook; and the Ministers, who are as absolute in their respective parishes as the Pope of Rome, argued, prayed and preached up the necessity of it, and the passive, obedient people, who dare not do otherwise than obey, gave even beyond their ability.... I believe, for the first step, the most proper way would be, that one of the Ministers of this County [Westchester?] should be directed, by my Lord of London, to inform himself where there are any in that government that profess themselves to be of the Church, and to know if they or any of their neighbours have any children to baptize, or desire to partake of the Sacrament; and inform them that he will come to the town where they live, and after having given them a sermon, will perform those holy rites. There need, I think, no more be done in this matter at present; but the Society may, if they please, leave the rest to me, and I won't only give him the best advice and directions I can therein, but will, God willing, wait upon him in his progress, and persuade some useful friends along with me. And when this essay has been made, I shall be much better able to guess at the state of that government, and what is fitting to be done next.

"Now, the person that I would advise them to pitch upon, by all means, for this expedition, is Mr. Muirson; he being not only posted next those parts, and so it will look less like design; but he has a very happy way of delivery, and makes little use of his notes in preaching, which is extremely taking amongst those people; and for argument, few of his years exceed him.

"The chief end I have in this projection is to have the people of that government undeceived in their notions concerning our Church--there being, I believe, fifteen thousand in that colony who have never heard, or scarce seen a Church of England Minister; and I have the charity to believe that, after having heard one of our Ministers preach, they will not look upon our Church to be such a monster as she is represented; and being convinced of some of the cheats, many of them may duly consider of the sin of schism. However, let the success be what it will, to me the duty seems plain."⁵⁶

1705, November 21: The Rev. George Muirson made a preliminary exploration of Connecticut towns and reported to the Secretary of the S.P.G. from his headquarters at Rye:⁵⁷

1706: Sometime during this year, in accordance with her promise to the S.P.G. to do all within her power to help [see p. 14 above], Queen Anne presented to the Church at Rye, N.Y., a collection of books, pulpit and communion cloths, and the silver chalice and paten, still in use.

I have lately been in y^e Government of Connecticut where I observe some people well affected to y^e Church. for those that are new come to my parish on Sabbath days so that I am assured an Intinerant Missionary might do great service in that Province. Some of their Ministers have privately told me that had we a Bishop among us they would conform & receive Holy Orders from w^{ch} as well as on all y^e Continent y^e necessity of a Bishop will plainly appear



The Queen Anne Chalice presented in 1706

1706, April 4: His Excellency Edward, Viscount Cornbury, writing from New York, issued the following license to Muirson for carrying on his work in Connecticut:⁵⁸ "Whereas, I am informed that severall persons in the Towns of Stamford, Hertford, and severall other places in the Colony of Connecticut, have not been baptized by reason they have had no Church of England Minister among them; and being now desierous to be baptized by such a Minister, I have therefore thought fitt, and do hereby give and grant unto the said Geo. Muirson, full and free liberty, leave and lyicense to visit those places and persons for the service aforesaid, from time to time, as often as you shall be thereunto requested by them. Given under my hand at Fort Anne, in New-York"

1706, April 16. Colonel Heathcote, writing from New York to the S.P.G., reported that Muirson was planning a visit to Stratford, situated about sixty miles from his parish, in about one month.⁵⁹ "I have since my last been taking some pains to find out the best ways for introducing the Church into the neighbouring colony of Connecticut, and am informed that there are a considerable number at a place called Stratford, about 6[0] miles from this parish, who are willing to conform, and some families who refuse baptism from any other than a church of England minister; that Mr. Muirson intends, God willing, about a month hence, to take a journey amongst them where I design, God willing, to accompany him, and after that progress, we shall be able to give a better account of y^e state of that Colony relating to the Church."

1706, May 22: Contact with Stratford Anglicans was made in advance of Muirson's first visit, apparently by letter. Writing to the S.P.G. from Rye, Muirson reported:⁶⁰ "Every fourth Sunday I preach at Bedford [which, along with Rye, belonged formerly to Connecticut], and I am afraid, without success, for they are a very willful, stubborn people in that town, there are about 120 unbaptized, and notwithstanding all the means I have used, I could not persuade them of the necessity of that holy ordinance till of late, (thanks be to Almighty God for it,) some of them begin to conform. I intend to stay a month at once with them, which I hope by God's help, will produce good effect.... I am invited by some persons in Connecticut Colony, to baptize their children; the town is called Stratford, about 60 miles distant, whither I intend to go in a few days. By the next I shall give you an account of what progress I made."



Caleb Heathcote. Warden of the Parish of Rye 1703-1704

1706, September 2: For the first time, apparently, Muirson visited Stratford, accompanied by Colonel Heathcote, baptizing approximately twenty-four persons. (The account of this first visit and its consequences appears in Document I.)

1706, October 2: Muirson reported the following to the S.P.G.:⁶¹

Rye, October 2d, 1706.

Please to communicate to your Society that I have lately been in Connecticut Colony, and found some persons well disposcd towards the Church. I preached in Stratford to a very numerous congregation, both forenoon and afternoon. I baptizd about twenty-four persons the same day. I intond another journey thither again quickly, being invited to baptize their children, and hope (by the Divine aid) to make a fair beginning for the establishment of the Church, in a considerable part of that government. There are, I'm informed, some thousands of persons in that colony unbaptized, and the reason is this, most of their Ministers refuse to admit any children into Christ's Church by baptism, but those whose parents are in full communion with them. The Independents

Honor'd Sir,
Your most faithful,
Humble servant,
GEORGE MUIRSON.

threaten me, and all who are instrumental in bringing me thither, with prison and hard usage. They are very much incensed to see that the Church (Rome's sister, as they ignorantly call her) is likely to gain ground among 'em, and use all the stratagems they can invent to defeat my enterprises. But, however, since I hope my superiors approve of my undertaking, I shall not fail to visit as often as the affairs of my parish will permit; neither shall all they can do or say discourage me from prosecuting (to the utmost of my ability) so good a design. I shall be glad to receive the instructions of your Honourable Corporation by the next opportunity, which I shall always think myself happy in obeying. In the mean time shall continue to proceed in this method till I receive further orders. The Hon. Col. Heath-

1706, October [ca. 15]: Colonel Heathcote reported to the S.P.G. in like fashion. The letter speaks of the September 2 visit as being "six weeks ago" and indicates a plan to pay a second visit in a month or six weeks, that is, about November 18.⁶²

I gave you the trouble of a very long letter by Mr. Talbot, and another by the Virginia fleet, both which I hope are come to your hands, and have not since been favoured with any from you, tho' am in daily expectation thereof. I have not lately heard any thing of or from Mr. Clayton; and since he does the Society no service, I hope he is in no charge to them. I have a proposal to lay before the Board concerning schooling, in which I propose a considerable service without any very great charge, and am apt to believe it may be approved of. I have it now upon the anvil, and hope to have it ready to transmit to you in my next, which shall be with the first opportunity, God willing, that presents after this. I told you, in my former letter, that I intended to accompany Mr. Muirson into Connecticut, to try what impression could be made on those people. We accordingly paid them a visit about six weeks ago, and had done it sooner, but the expectation we were under of the French making an attack on this Province, obliged me not to leave until those fears were over. We found that Colony much as we expected—very ignorant of the constitution of our Church, and, for that reason, great enemies to it. All their towns are furnished with Ministers, (as I formerly told you,) who are chiefly Independents, and denying baptism to the children of all who are not in full communion; there are many thousands in that government

cote (who always studies and endeavours the good of the Church) has been very diligent and industrious in carrying on this great work. The eminency of his station, and withal his favouring and countenancing my attempts of this nature, is of so great consequence among the people that, truly, what success I have hitherto had, either at home or abroad, is owing more to his prudent conduct than to the best of my weak labours. He honours me with his good company in all such progresses, and exerts his utmost endeavours to settle the Church wherever he goes, which will recommend him to the esteem and regard of all good men, but especially (I'm persuaded) of your worthy members.

1706, November [ca. 16]: The second visit of Muirson and Heathcote is described under "Thirdly" in Document I. If Saturday, Nov. 18, be not the date of the visit, then it may have occurred either on Sat. Nov. 23 or Sat., Nov. 30. (In 1706, Sunday, Nov. 17, was XXVI Trinity; Nov. 24 was XXVII Trinity; Dec. 1 was I Advent.) On this visit, the Town officers read to the assembled group a threatening paper, a copy of which Heathcote tried unsuccessfully to obtain. The statutory fine of £5 sterling was promised to any who should gather for Church-of-England worship on Sunday. (See page 4 above for the origin of the Connecticut Blue Laws.) [What might the English courts have done with such a document?]

unbaptized. The Ministers are very uneasy at our coming amongst them, and abundance of pains was taken to persuade and terrify the people from hearing Mr. Muirson, but it availed nothing; for, notwithstanding all their endeavours, he had a very great congregation, and, indeed, infinitely beyond my expectation. The people were wonderfully surprised at the order of our Church, expecting to have heard and seen some wonderful strange things, by the account and representation of it that their teachers had given them. I am in hopes, upon the whole matter, that our journey was not lost; but that we have done service to the Church in our progress, in which I shall be able to give a better guess after our next visit, which we intend, God willing, to pay them about a month or six weeks hence. Mr. Muirson baptized about twenty-four, mostly grown people; and when he goes there next, I hope many more will be added to the Church. He is, truly, very well qualified for that service, having a very happy way of preaching; and, considering his years, wonderfully good at argument, while his life is without blemish. I've not any thing further at present worth the while to trouble you with, save my most humble regards and duty to the Society, so remain, sir,

Your most affectionate servant,

CALEB HEATHCOTE.

1707: The Rev. John Reed, the Congregational clergyman, is mentioned more and more frequently in Anglican correspondence with the S.P.G. as Mr. Reed's difficulties with his Congregational flock become more numerous. The Anglicans held out hope that the S.P.G. might assist a plan whereby he might receive Episcopal ordination in England, but nothing came of it.⁶³

1707, February 24: Colonel Heathcote reported as follows to the Secretary of the S.P.G.:⁶⁴

I wrote you a letter by the last fleet, since which I have not been favoured by any from you, which I attribute to the misfortune of the Resolution Galley. I therein gave you an account of some small progress we had made toward settling the Church in Connecticut. Since which, we have made another journey amongst them, when Mr. Muirson baptized four or five more, mostly grown persons, and administered the

Sacrament to about fifteen. He met with more opposition this time than the last, the justices having taken the freedom to preach, giving out at the same time, amongst the people, that he and all his hearers should be put in gaol. But, notwithstanding all their threats to some and persuasions to others, he had a handsome congregation; and I believe the next visit that is paid them, it will be found that their strug-

gling to stifle the Church will be a great means to forward its growth, for I hope, with the blessing of God, in as short a time as can reasonably be expected, there won't only be a fine congregation gathered, but ways will be found by our projection, or otherwise, to have a handsome Church for them to worship God in—for the effecting of which, my hearty endeavour shall not be wanting. Those there in the interest of the Church are very desirous to have a Minister sent amongst them, in which, if the Society shall think fit to assist them, more than common care must be taken that they have one of an exemplary life, and in all respects qualified to answer that great work; for a miscarriage at our first setting out would ruin all, and it would afterwards be extremely difficult to make any steps toward settling the Church in that colony. It would be absolutely necessary, for the better and more easy effecting this great and good work, that an order be procured from Her Majesty, requiring the government of that Colony not to force any of her subjects to pay for maintenance of the Ministers settled by their laws, and to repeal that act whereby they pretend to refuse liberty of conscience to those of the established Church. If those grievances were redressed, which in itself is very reasonable and proper, and not much more than hath been granted the Quakers, on their petition against the same government, it would be of greater service to the Church than can at first sight be imagined. I acquainted you, in my former letter, that there was a very ingenious gentleman at Stratford, one Mr. Reed, the Minister of that place, who is very inclinable to come over to the Church; and if the charge can be dispensed with, he is well worth the gaining, being by much the most ingenious man they have amongst them, and would be very capable to serve the Church. By reason of the good inclination he shews for the Church, he has undergone persecution by his people, who do all which is in their power to starve him, and being countenanced and encouraged therein by all the Ministers round them, they have very near effected it; so that if any proposal could be made to encourage his coming over for ordination, his family, which is pretty large, must be taken care of in his absence. I thought fit to lay this matter before the Society, and leave it to their wisdom and judgment to move therein, as they think proper and convenient.

I hear nothing of Mr. Cleator, so suppose that he is either dead or hath declined the service, as having since better considered that matter. If the Society will be pleased to allow

the £15 he was to have for schoolmasters in this country, I believe I could, for that money, encourage the settling of four, by having it sent over in goods, as I shall direct; and the Society shall have no trouble, nor run any risque therein, for I will be answerable if any misfortune happen to it in coming over; for, though 'tis but a small sum, I will give directions to have it insured. If this projection answers my expectation, as I am very much of opinion it will, it may be of great use and service to the Society on many other accounts.

The bearer hereof, Mr. Evans, who has a very fair character, and is clothed with the reputation of having done very great service to the Church in Philadelphia, is going home to receive my Lord of London's directions for settling the Church at that place, which is very much rent by some unhappy differences, and I don't doubt his Lordship will find out effectual ways for healing their wounds, for it's a great pity the Church should be hurt by any divisions amongst her own members; but especially in that place, where she is, in a more than ordinary manner, surrounded with enemies. Mr. Evans will be able to give you some account concerning the state of this parish, which Mr. Muirson hath, as I formerly told you, got into very great order. They are now busy in ceiling their Church, and it is, I believe, the first country Church in America that ever had that cost bestowed on it; and I question not but we shall persuade them to finish it in all other respects decently and well. Mr. Muirson, the next journey he makes to Connecticut, intends to settle his Church at Stratford, by making choice of Churchwardens and Vestry, as Mr. Evans will more fully inform you. I was not mistaken when I formerly told you that he was the most proper of all the Missionaries hereabouts to go on that great undertaking, having performed that work with a wonderful deal of prudence and discretion. When the Church hath got footing in Connecticut, it will in the next place be advisable to try what is to be done with the east end of Long Island, where there are several considerable towns, concerning which, when I have informed myself better, I shall give you my thoughts theron. I have not at present any thing further worth your notice, so with my most humble duty to the Society

I remain, sir,

Your most obedient servant,

CALEB HEATHCOTE.

NEW-YORK, 24 Feby, 1707.

1707, [ca. March 29-30]: The Rev. George Muirson and the Rev. Evan Evans, of Philadelphia, visited Stratford, suggesting that the Stratford Churchmen organize themselves into a Society with wardens and vestrymen. (See Caleb Heathcote's letter just above.) [Heathcote's letter of April 14 stated that the visit had been made about fourteen days before.] See Document I.

1707, April 1: Understanding that Evan Evans was bound for England, Stratford Churchmen asked him to carry to the Lord Bishop of London the following letter in their behalf.⁶⁵ (For details, see Document I.)

RIGHT REV. FATHER IN GOD:

May it please your Lordship,

We, your Lordship's humble petitioners, living in Stratford Town, in the Colony of Connecticut, do, with all submission, crave leave to represent before your Lordship our present condition, which briefly is as followeth: We are members of the National Church of England, but having no minister of our own communion in this colony, have sent, some time ago, unto the Rev. George Muirson, who, in compliance with our request, hath been twice amongst us, and administered the holy sacrament of Baptism and the Lord's Supper to us. We praise God for his goodness in giving us

an opportunity, at last, of receiving his holy ordinances in the way which, of all others, we believe to be most pure and agreeable to the Holy Scriptures. There are many in this colony who are well-disposed to our Church, but being under the same circumstances with ourselves, are not capable of maintaining a minister of our Church, by reason of some laws which compel us to pay our money to the support of Dissenters, and empower them, as sometimes they do, to take our goods by distress. They have another law, by virtue of which they hinder many persons from coming to hear Mr. Muirson preach; they threaten us with imprisonment and severe usage, and though we have proceeded regularly in

asking their magistrates' leave before we did meet together to worship God, yet they carried it so far as to forewarn Mr. Muirson from preaching in their Charter Government; and told him that he did illegal things; but what relates to all the particulars contained in these laws we shall not at present offer your Lordship any trouble in mentioning, but refer ourselves to Mr. Muirson to inform your Lordship by letter, and also to the Rev. Mr. Evans, Minister of Philadelphia, who hath been pleased to give us a visit, and, being bound for England, we present to your Lordship, by him, one of the law books of this colony. We can acquaint your Lordship what laws they make use of against the Church, and what hardships and grievances we labour under because of them.

Now we humbly request that your Lordship would be pleased of your zeal, which always moves your Lordship to extend a fatherly care to the distressed members of the Church, to take this our case into your serious consideration; and because by reason of the said laws we are not able to support a minister, we further pray your Lordship may be pleased to send one over with a missionary allowance from the Honourable Corporation, invested with full power, so as that he may preach and we hear the blessed Gospel of Jesus Christ, without molestation and terror. We live in the midst of the rigidest Presbyterians and Independents, and we doubt not but your Lordship will be pleased to send us one exemplary in his conversation, fluent in preaching, and able

in disputation, that he may silence the cavils of our enemies. The Hon. Colonel Heathcote hath been pleased to come along with Mr. Muirson; his presence has had no small influence upon the people; we have prayed him to add to all the rest one favour more, that is, to present to your Lordship our case, which we, hoping he will do, shall not offer you any further trouble. We humbly beg your Lordship's fatherly benediction and prayers, that our infant Church may be daily enlarged for God's glory and men's good; and that your Lordship, for its further prosperity and happiness, may long preside over the same, shall be the constant prayers of,

My Lord, your Lordship's most obedient sons
and humble servants,

Stratford, April 1st, 1707.

RICHARD BLACKLATH,	ISAAC SNELL,
DANIEL SHELTON,	WM. RAWLINSON,
JONAH PITMAN,	JOHN PEAT,
SAML. GASKILL,	SAMUEL HAWLEY,
WILL. SMITH,	JOHN SKIDMORE,
TIMOTHY TITHARTON,	ARCHIBALD DUNLAP,
THOMAS EDWARDS,	ISAAC BEINT,
DANIEL BENNETT,	RICH'D BLACKLATH, JR.,
THO. BROOKS,	ISAAC STILES,

SAMUEL HENERY,
(in behalf of the rest.)

[Corrections: Richard Blacklath should have been transcribed Richard Blacklach or Blackleech.
Isaac Snell is a misreading of Isaac Knell.]

CHRIST CHURCH, STRATFORD, WAS APPARENTLY ORGANIZED AS A PARISH BETWEEN SATURDAY,
MARCH 29, 1707, AND WEDNESDAY, APRIL 1, 1707. THE INTERVENING SUNDAY WAS LENT V.

1707, April 4: Mr. Muirson reported to the S.P.G. on the latest of his three visits to Stratford and the Christian stumbling-blocks which this community placed in his path. He asked for more copies of the Prayer Book and apologetical pamphlets.⁶⁶

Much Honor'd Sir,

I received yours, dated May 2, 1706. The instructions you sent along with it, I'm informed, are at York, which will come to my hands quickly. I understand by yours that the Society expects an account of all the subscriptions and contributions I receive from the Government or inhabitants, of which this is an exact statement. That there is £50, N. York money, settled by act of Assembly upon Rye Parish; but the people being very poor, I've received only about £10 or £12 since I've been their Minister. It's true I could compel 'em, by law, to pay the whole; but such proceedings, I'm well assured, would have been very hurtful to the interest of the Church, in a place, especially, surrounded with Dissenters of all sorts; and, therefore, I thought it better to have patience with them till they are more able, than that our glorious work should anyways suffer. They are all new converts, and so I must bear with 'em in many things, tho' to my present disadvantage; but I hope, when our Church is finished, they will consider my circumstances, and make my life more comfortable than hitherto it has been. As to the present circumstances of my parish, I've nothing new to offer; only, since my last, I've baptized several persons; that the number of communicants increases; that the people duly frequent the Church, excepting a few Quakers and Anabaptist families. There is a considerable number of

growing persons not yet baptized; but I intend to admit them after they are instructed into the principles of that religion of which their baptism makes them members; for I think it necessary that the adults be first taught what they are to promise and perform in that covenant.

I have been thrice in Connecticut Colony, and, in one town, have baptized about 32, young and old, and administered the Holy Sacrament to 18, who never received it before. Each time I had a numerous congregation. Col. Heathcote has taken abundance of pains among 'em, and I find that many of the people are well disposed to the Church, but dare not, at present, show themselves, being under great discouragement from the Government, for the Independents threaten 'em with prison and punishment for coming to hear me preach; and not only so, but one of their magistrates, with some other officers, came to my lodgings, on Saturday, and, in the hearing of Col. Heathcote and a great many people, read a long paper; the meaning of it was to let me know that theirs was a charter government; that I had done an illegal thing in coming among 'em to establish a new way of worship, and to forewarn me from preaching any more. This he did by virtue of one of their laws, entitled ecclesiastical, page 29. The words he made use of are these, as the said law expresses them: "Be it enacted by the Governor, Council and Representatives, convened in General Assembly, that there shall be no ministry or church administration entertained or at-

tended by the inhabitants of any town or plantation in this Colony, distinct and separate from, and in opposition to, that which is openly and publicly observed and dispensed by the approved ministers of the place." Now, whatever interpretation the words of the said law may admit, yet we are to regard the sense and force they put upon them, which is plainly thus, to exclude the Church from their Government, as appears by their proceedings with me; so that hereby they deny a liberty of conscience to the Church of England, as well as to all others that are not of their opinion, which, being repugnant to the laws of England, is contrary to the grant of their charter; and which, I humbly presume, if our Gracious Queen was acquainted with, her Majesty would be pleased to disannul the same, or, at least, make it ineffectual against the settling of the National Church. Till this be done, or some other method taken to remove these hindrances, I cannot expect my endeavours should be so successful as otherwise they might be; for though the people are very inclinable, yet they are afraid of the penalty annexed to the law. It's very remarkable how industrious both ministers and magistrates are to frustrate my undertaking; for, wherever they come, they busy themselves from house to house to keep the people away. Among many others, I shall offer only one particular instance of their spite and malice against the Church. I was lately invited to preach, and baptize some children, in a town called Fairfield; upon which, I sent a letter to the minister and magistrate of said town, entreating the use of their meeting-house, supposing they would readily grant it, being on a week-day; but they refused it, and told me they would disown such new ways. A gentleman was so kind as to invite me to his house, where (notwithstanding all the stratagems they had used to hinder the people from coming) I had a large congregation; but so cruelly was the Independent party set against us, that they railed and scoffed at the Church, making her as idolatrous as Rome, and denied us the liberty of ringing the bell, or beating a drum, to give the people notice. The Reverend Mr. Evans was there along with me. He was pleased to travel almost 200 miles, that, being acquainted with the particular circumstances of that Colony, he might be the more capable of giving you a true and full information. He has their law book; he can show you what laws they make use of against the Church, and how they force our people to pay to their Ministers, and take their estates by dis-

tress. By those and such intolerable oppressions, the people are disengaged to contribute to the support of a Church of England Minister, and therefore have petitioned home that one may be sent, with a sufficient maintenance, from the Honourable Corporation. He had need be a man very prudent in conduct, and exemplary in life and conversation, (for being the first,) the advancement of the Church in after ages depends, in a great measure, upon his good behaviour; for the people generally judge a man's principles by his life.

Sir, it would make my letter too tedious, should I enumerate all the attempts they make against us. I shall therefore desist from this subject, desiring only you would be pleased to enquire more particularly of Mr. Evans, as also to consult those letters which the people, from time to time, have sent to me, by which you will see the necessity there is of a Missionary among 'em, and how desirous these good men are of receiving the sacred ordinances, and worshipping God in the way of our holy mother, and yet what sore grievances and hardships they labour under for the same.

It would be a great service if the Society would be pleased to send over some Common Prayer-Books and some small treatise in defence of the Church; for our adversaries have mustered up all the scandalous and reviling pamphlets they can get, and have dispersed them among the people in order to prejudice 'em against us.

I want books very much for my own use, having only a few I bought before I came from London, but I hope the Society have been pleased to consider my request before this time.

I heartily beg your prayers, that all my endeavours may answer the glorious ends of my mission, the advancement of God's Glory in the due edifying of his people.

That Almighty God may be pleased, (out of the immense treasury of His riches,) so to increase your stock and bless all your laudable designs, that you may, for the further good of His Church and people, send forth more labourers into His Harvest, shall ever be the fervent prayer of

Honor'd sir,

Your most faithful friend and

Very humble servant,

GEORGE MUIRSON.

RYE, 4 April, 1707.

1707, April 14: Colonel Heathcote reported to the Secretary of the S.P.G., recommending strategy for the consolidation of Church-of-England forces in Stratford;⁶⁷

Sir,

After I had furnished my other letter by the bearer, Mr. Evans, he, resolving to tarry a month or six weeks longer than he first proposed, gives me the opportunity to send what new matter hath since occurred. And to begin with Connecticut:—About 14 days ago, Mr. Muirson paid his congregation in those parts a visit, and had the happiness to be accompanied by Mr. Evans, who, out of his zeal to serve the Church, though of a weakly constitution, undertook that troublesome journey, so that, being an eye-witness to those affairs, he might be the more able to give a more satisfactory account concerning the state of the Church there, to whom I shall make bold, in a great measure, to refer you. I bless God for it. Every thing has almost outgone my first hopes, and I am very much of opinion that, if that matter is pushed on with

care, a wonderful deal of service may be done the Church in that government. The people having been kept in perfect blindness, as many of them now declare, and as I told you in mine by the Jamaica fleet, it cannot be an act of greater charity to undeceive the Indians, than those miserable blinded people; and where there are such vast numbers debarred from the benefit of God's Holy Ordinances, concerning which I was so full in the letter before mentioned, that it will be needless to enlarge on that head.

I did, in my last two letters, acquaint you that there was a very ingenuous Minister in that Colony, who showed great inclination to come over to the Church, and I was of opinion he would be well worth the recovery. I also told you that his affection for the Church had created him many enemies; and that he has undergone a sort of persecution on that account; but now his enemies have done their worst to him,

having turned him out of his living, as Mr. Evans can more fully inform you—he having seen and discoursed with him—that, as I really believe, it will conduce very much to the service of the Church, and also, in justice to the poor gentleman, who has a large family of small children, who must come to ruin and misery, and become a sacrifice to the cause of the Church, which would be a great dishonour, should he not be relieved by us. I did, therefore, make bold to assure him of the Society's favours; and that upon his going to England, and making a solemn declaration, that he will receive orders from the Bishop of London, so soon as he can with convenience do it; that to enable him to maintain his family during his absence, I would pass my word that he should be entitled to the usual Missionary allowance of £50 a year, from the time of his going off; and that in order thereto I would give him my best recommendations to the Society. So it is my humble request they would be pleased to allow it if he comes; and in case they do not think it proper to settle a salary upon him before such time as he is actually in orders, that it may be considered him under some other name; because my promise to him is such; and I am not under the least doubt but he will merit it by his service to the Church.

This sudden turn, concerning Mr. Reed, has put upon me new thoughts, which are, to have Mr. Muirson removed from this parish, and that his mission be for Connecticut Colony in general, the place of his residence being at Stratford, or at such town as he shall judge to be most for the service of the Church. This will, in my opinion, not only be the most effectual way for carrying on that great work; but the Society will be put to no difficulty in getting a proper person, in which, if the least mistake should happen as to the qualifications of a Minister, the whole Mission would be endangered by it; and as experience hath fully satisfied us how fitting Mr. Muirson is for that undertaking, by what he hath already done, I am humbly of opinion that for that reason it would not be proper to put that matter to a new risk; and, in the next place, it will be of absolute necessity not only to have a

very good man in this place, being on the frontiers of that government, but also one who will be zealously assisting to Mr. Muirson, in which none will be more proper than Mr. Reed. And in case there is a removal, according to the advice given herewith, it is my desire it may be so; and then as to Mr. Muirson, if he goes on that mission, he cannot have less allowed him than 100 pounds sterling a year; because, at the first setting out, nothing must be expected from them, nor, indeed, any offers made toward it; and as his Mission will be four times as large as any other, so he must consequently be in a perpetual motion, which will be chargeable and troublesome. I have not had much talk with him about it, but I doubt not in the least, if my Lord of London and the Society directs his removal, I can persuade him to be easy under it.

I have, since writing my other letters, taken some pains to inquire concerning the character and behaviour of the bearer, Mr. Evans, and, upon the whole, find him to be an extraordinary good man, and one that hath done very great service to the Church, not only in Philadelphia, but in other neighbouring towns, so that I am very much concerned that there should be any misunderstanding betwixt him and any of his parish, as he represents things; and being a very honest, good man, I can't help giving credit to it. The Church and he have had hard usage offered them, though I am past a doubt that upon his making out those things to my Lord of London he will find means to settle and complete their differences, and will return him to his parish; and, so far as it may be proper for the Society to concern themselves in that matter, I could wish they would give their assistance therein, because, whilst they are in that broken condition, the Church can't but receive many wounds by it. I can't think of any thing further of moment at this time. So remain, sir,

Your obed't servt.,

CALEB HEATHCOTE,
NEW-YORK, April 14, 1707.

1707, June 18: Writing from the Manor of Scarsdale, Colonel Heathcote addressed the Secretary of the S.P.G. in part as follows:⁶⁸ "I am very thankful to the Society for the books sent by [Mr. Cleator] which shall, with a more than common care, be disposed of for the service of the Church. As for the Common Prayer Books, I shall not give or send 'em to any but such as give me an assurance of their making a right use of them, and I question not, by the blessing of God, with the help of these Prayer Books that we shall be the most regular parish in the Province, except New-York, as to the people making responses; as to which in most other places, they are generally too defective.... [Mr. Cleator] has entered upon his school teaching and with all the success which can be desired, for the people, being exceedingly fond of him, most willingly commit their children to his care to be trained up by him according to the discipline of our church, which, with the assistance of Almighty God, will be established on a lasting foundation in this parish; and besides the care of his school, which trust he discharges with the utmost faithfulness when Mr. Muirson is absent from the town of Rye, either to the extreme parts of his parish, or otherwise for the service of the church; the people being called together after the usual manner, he reads the prayers of the church to them, and a lecture morning and evening, and the people come very readily to hear him. I take notice that the Society are not willing to send any minister nor ministers into Connecticut, unless they have a formal application; which having been done to my Lord of London, and sent by Mr. Evans [sic], shall wait till I know their result therein.... I have wrote unto you so lately and fully by Mr. Evans [see April 14, 1707], who I hope is ere this arrived, that I shall not now enlarge...."

1707 [near the year's end]: Colonel Lewis Morris wrote to the Secretary of the S.P.G.⁶⁹ "The ministers they [the S.P.G.] have sent, have gained some ground, especially the Rev. Mr. Muirson; he is placed on the borders of Connecticut, and among a people labouring under the greatest prejudices to our Holy Church. He has among these made many converts, and persuaded the building of a very fine church of stone in the town of Rye. His cure is not confined to his parish, but he sometimes sallys into Connecticut, and has made a very great harvest there; and in my humble opinion, deserves the thanks of the Society and what encouragement they can give him."

1708, January 1: Caleb Heathcote and Mr. Muirson were again in Stratford. While on this visit, the Colonel wrote the Secretary of the S.P.G., announcing that the Anglicans in Stratford were determined to build a church which might be ready for use by September.⁷⁰

Stratford, 1 January, 1707-8.

Worthy Sir,

I have given you the trouble of so many letters by this Fleet that I am ashamed you should hear further from me; however, I shall depend upon your good and generous temper, and the cause I am upon, to plead my pardon; the occasion of this is, Mr. Muirson and I, being at this place, where the people's zeal hath carried them so far that they are resolved of building themselves a Church, with which be pleased to acquaint the Society;—they intend to build and furnish it very regularly, and are in hopes to have it fit to preach in before next September. I intreat the favour of your care concerning the enclosed, that to his Grace is to give him the best account of the state of this colony I can; in which I do not only beg the delivery with your own hands, but that you would be pleased to speak your thoughts of me to him, and recommend me to his favours. As to our proceeding in this place, I desire the Society would believe that every part is managed with all the temper and moderation they can desire, and they may be assured it shall never be otherwise where I am concerned; for I abhor heat and violence on any account whatsoever, but especially in matters

of religion, and Mr. Muirson is very much of my opinion; and not only that, but it would be the greatest breach upon prudence and discretion to act otherwise, for we are here in an enemy's country, and, by the laws, they pretend to govern themselves. Independency and Presbytery are the established Churches, and the Church of England the only dissenters, and indeed the only people they unwillingliest would admit to have liberty of conscience amongst them;—that all the ground we can propose to gain amongst them must be by soft and gentle means, for should the friends of the Church do otherwise, the whole country would soon be in a flame; for the ignorant, blind people believe already that, by virtue of their charter, Independency and Presbytery are as firmly established here, as the Church is in England. I am sorry that anybody should be so unjust in giving the Society an account of the people of this colony, as that they are a well-meaning and not heady people, nothing being more true than the contrary, concerning which I will be more full and particular in my next. In the mean time, I beg leave to assure you that I am, unalterably,

Worthy Sir, yours, &c.,

CALEB HEATHCOTE.

1708, January 9: Mr. Muirson wrote to the Secretary of the S.P.G. in part as follows:⁷¹

I entreat your acceptance of my most humble and hearty thanks for the kind and Christian advice you were pleased to tender me in relation to Connecticut. Such measures as you proposed I have all along observed, and I am sure no man in that Colony can justly accuse me of the contrary. I know that meekness and moderation is most agreeable to the mind of our blessed Saviour, Christ, who himself was meek and lowly, and would have all his followers to learn that lesson of him. It was a method by which Christianity was at first propagated, and it is still the best policy to persuade mankind to receive instruction. Gentleness and sweetness of temper is the readiest way to engage the affections of the people; and charity to those who differ from us in opinion is the most likely to convince them that our labours are intended for the welfare of their souls; whereas passionate and rash methods of proceeding will fill their minds with prejudices against both our persons and our principles, and utterly indispose them against all the means we can make use of to reclaim them from their errors. I have duly considered all these things, and have carried myself civilly and kindly to the Independent party, but they have ungratefully resented my love; yet I will further consider the obligations that my holy religion lays upon me, to forgive injuries and wrongs, and to return good for their evil. Thus I hope, by God's assistance, I shall behave myself, and avoid the doing any thing that may bring blame upon that godly Society, whose Missionary I am, or hinder the progress of that glorious work they have undertaken; and ever since I have been invited into that Colony I have been so far from endeavouring to entrench upon the toleration which Her Majesty has declared she will preserve, that, on the contrary, I desired only a liberty of conscience might be allowed to the members of the National Church of England; which, notwithstanding, they seemed unwilling to grant, and left no means untried, both foul and fair, to prevent the settling the Church among them;

for one of their Justices came to my lodging and forewarned me, at my peril, from preaching, telling me that I did an illegal thing in bringing in new ways among them; the people were likewise threatened with prison, and a forfeiture of £5 for coming to hear me.

It will require more time than you will willingly bestow on these lines to express how rigidly and severely they treat our people, by taking their estates by distress, when they do not willingly pay to support their Ministers. And though every Churchman in that Colony pays his rate for the building and repairing their meeting-houses, yet they are so maliciously set against us, that they deny us the use of them, though on week days. They tell our people that they will not suffer the house of God to be defiled with idolatrous worship and superstitious ceremonies. They are so bold that they spare not openly to speak reproachfully, and with great contempt, of our Church. They say the sign of the cross is the mark of the beast and the sign of the devil, and that those who receive it are given to the devil. And when our people complain to their magistrates of the persons who thus speak, they will not so much as sign a warrant to apprehend them, nor reprove them for their offence. This is quite a different character to what, perhaps, you have heard of that people. That they are ignorant, I can easily grant; for if they had either much knowledge or goodness they would not act and say as they do; but that they are hot-heady, I have too just reason to believe; and as to their meaning, I leave that to be interpreted by their unchristian proceedings with us. Whoever informed you so, I may freely say, that he was not so well acquainted with the constitution of that people as I am, who gave you the contrary information. I beg that you would believe that this account (though seeming harsh and severe, yet no more than is true) does not proceed from want of charity, either towards their souls or bodies, but purely for the good of both. And to give you better infor-

mation concerning the state of that people, that proper remedies may be taken for curing the evils that are among them, and that our Churchmen in that Colony may not be oppressed and insulted over by them, but that they may obtain a liberty of conscience, and call a Minister of their own Communion, and that they may be freed from paying to their Ministers,

and may be enabled to obtain one of their own. This is all these good men desire.

Honored sir, your most assured friend
And very humble servant,

GEO. MUIRSON.

Rye, 9th January, 1707-8.

1708, January 26: Colonel Heathcote wrote Trinity Church, New York City, asking whether a loan of £100 for two years might be arranged so that the people of Stratford might the sooner complete their church. He said that he and the Rev. Mr. Muirson would be security.⁷²

1708, February 14: The Rev. John Talbot reported to the Rev. George Keith on the state of affairs in Connecticut, especially in Stratford:⁷³

Westchester, 14th Feby, 1707-8.

Reverend and Dear Sir,

I came to this Province before Christmas, but the winter set in so hard that I could go no further than New-York; so I came back again and preached about in several places, and dispersed such books as I had in this and the next colony, Connecticut;—*Mr. Leslie's Five Discourses, The Poor Man's Help and Young Man's Guide*, by Mr. Burkett. The Independents say, if they don't get some books soon to answer them, they will convert the colony. Mr. Muirson is the first that read the Common Prayer in that place, in Stratford; when he set up first, the Honourable Col. Heathcote came along with him, or else I believe their justices would have put him in prison. Gov. Winthrop is dead, and was buried at Boston when I was there, and they of Connecticut have chosen Mr. Salstonstall, Preacher at New-London, to be their Governor. He called his council lately of Milford, and showed them his letter that he had written home to answer the Quakers' complaint, and also to get power to hinder the progress of the Church in the Province; but I hope we shall have as much toleration as the Quakers have obtained there, which is all that we expect or desire. Mr. Muirson deserves a double salary for the great pains and prudence he has shown in that matter.

The people of several towns, by the way, as Norwalk and Fairfield, are ready to break open their meeting doors and let him in, if he would suffer it;—they have taken measures at Stratford to build a Church, which never was seen in that

country before. I pray God send them an able minister of the New Testament, for they have been long enough under the old dispensation. I wish their case were well known and considered at home, for I'm sure that no man that has any ears or bowels of compassion can resist their importunity. I saw Mr. Bradford at New-York; he tells me mass is set up and read publicly in Philadelphia, and several people are turned to it, amongst which Lionel Brittain, the Church-warden, is one, and his son another. I thought that Popery would come in amongst Friends, the Quakers, as soon as any way. An Anabaptist meeting it seems is set up at Burlington, and another Independent is come to Elizabeth Town. So that for lack of a good Governor we lose our time and the Society their money, and the last state of America will be worse than the first, if the rest of the missionaries go away before more come. I suppose you have heard of Mr. Brook and Mr. Moore, two of the best hands that were there; they are gone, and upon what account? purely for want of a Bishop to direct and protect them. I pray God help us, for we have nobody to apply to, and nobody cares for our souls.

Your loving friend and servant,

JOHN TALBOT.

P. S.—Poor Mr. Honyman is much disturbed at Rhode Island by Mr. Bridge, who says he has a letter from my Lord of London to take his place; if so, he will ruin two Churches at once. Pray help your countryman what you can, for he is worthy.

1708, June 18: The Rev. Evan Evans, having arrived in England, submitted the following memorial to a committee of the S.P.G. before which he had appeared on Monday, June 14. It is further evidence of the zeal of your forefathers and of the sympathetic support they were able to elicit from worthy people in America during this period of crisis.⁷⁴

To the Most Honorable Society for the Propagation of the Gospel in Foreign Parts.

I being desired, by those honourable members of the committee of last Monday, to lay before you what I know relating to the Church in Connecticut Colony, and what disposition the people are in to receive it, as also what may probably tend to its advancement there, do humbly beg leave to inform you—

That, immediately before my parting from America, I accompanied Mr. Muirson to Stratford, a town in that colony, where we preached; had a considerable number of hearers, and administered the holy Sacraments of Baptism and the

Lord's Supper to many pious persons.

That we found a considerable number of people in a ready disposition to be received into the Church, they being flexible to our invitations, and only wanting occasions of instruction.

That Mr. Muirson seems to be the most proper person to be employed in their service, he having done them so many good offices, and they deservedly having a great esteem of his piety and virtue.

That it would undoubtedly tend to the honour and increase of the Church, in those American parts, if the laws compelling Church of England members to maintain dissenting ministers were repealed, and especially that called the Ecclesiastical Law, in that colony.

That Mr. Read, a dissenting minister in the said Stratford, who is willing to receive holy orders in the Church of England, and who has suffered extremely, by his countrymen, for his inclinations to the Church, not only seems to deserve your compassion, but encouragement, if he can be prevailed

on to take orders in England, and receive a Mission from the Venerable Society.

EVAN EVANS.

June 18, 1708.

1708, July 13: The Episcopaliams of Stratford attempted to relieve the Rev. John Reed's distress and to make provision for his livelihood. On this date, Isaac Knell and John Clark, "for good will and affection," deeded to him for the "space of ten thousand years" all our undivided lands in Stratford." (Knell died on the following November 2, having lived long enough to see the Church of England organized in this community and the family of a prospective convert taken care of. That was no small achievement for the underground!)⁷⁵

1708, September: Connecticut passed a Toleration Act, guaranteeing liberty of conscience to "any society or church soberly differing or dissenting" from the established Congregationalism. Although the threat of five-pound fines was now lifted from our Churchmen here, they still were required to pay taxes to support the Congregational establishment and share in the purchase of parsonages for Protestant clergy. The underground movement, permitted to breathe above ground, decided as individuals to test the Colony of Connecticut in its taxing policy by a series of refusals to honor the levies imposed upon them. They were prepared to suffer a little martyrdom in furthering this plan, hopefully expecting to make further gains for the Church of England by means of it.⁷⁶

1708, October 12: This year, on Columbus Day, the Stratford Anglicans suffered a severe blow in the death of their leader, the Rev. George Muirson, whom they had hoped eventually to secure as a resident priest. The Congregationalists, however, took no encouragement from this fact, for when Isaac Knell entered the larger life on November 2, they circulated doggerel verses which as much as confessed their fears that Anglicanism was here to stay:

Isaac Knell is gone to hell
To tell Mr. Muirson that his Church is well.⁷⁷

1708, November and later: Supply clergymen, doubtless through the agency of Colonel Heathcote, began to pay occasional visits to Stratford to keep the faithful encouraged. (See Document I.)

1709: The Rev. Timothy Cutler was chosen to captain the Congregationalists. As we shall see, like his predecessor, he found Anglicanism increasingly attractive and became doubtful about Congregationalist orders. (In 1722, with Samuel Johnson, the eventual rector of this parish, he set out for England to be ordained a priest of the Church.)⁷⁸

1709: During this year, William Jeanes, a lawyer of sorts and one of your most active founders, began to raise protests in town meetings and in the General Court at Hartford against the taxing of Anglicans for the support of Congregational establishments. (For full details, see Document I.)

1709, April 28: The character and self-sacrifice of the late Mr. Muirson were brought out in Colonel Heathcote's letter to the Secretary of the S.P.G.: "By his constant journeys in the service of the Church, and the necessary supply of his family, he expended every farthing he got here and of the Society, and were the stock not so low, the Society could not have done a better act, than to have considered his widow whom he has left very bare, and has since his death been brought in bed with a boy, which is living."⁷⁹

1709, May: I have not been able to determine whether the dismissed Congregational pastor, the Rev. John Reed, and a John Read mentioned in the public records of the Colony at this time are the same. If they should be, the following record may indicate either his continuing difficulties with members of his one-time flock or another aspect of the Anglican upheaval:⁸⁰ "Mr. John Read of Stratford appeared before this Assembly, and declared that he did not intend to offer any contempt upon the Honbl Court of Assistants setting at Hartford the 11th instant. It is therefore ordered by this Assembly, that if the said John Read shall appear before the Court of Assistants at their next session, and there profess and declare to them that he did not intend to reflect upon them in manner and form expressed in their record, or in any other manner whatsoever, and that he will always be careful not to give any occasion of their resentments, that then said Read shall be admitted to exercise the office of attorney in the said court of assistants, as before."

1709, May 26: Churchmen in Stratford wrote to Colonel Francis Nicholson, in New York, hoping to interest him in their cause. The signers were Timothy Titherton, Richard Blacklach, Daniel Shilton and Archibald Dunlap. [The editor of the following document had difficulty in deciphering the handwriting especially of the signatures.]⁸¹

Honored Sir,

Your life and happy return to these parts is a ground of universal joy to all the American part of the English Empire, the good designs you have now under management by how much more universal and so valuable in their fruits than any tho great and heretofore do so much the more oblige us all to congratulate your happy arrival. We poor distressed Churchmen of Stratford therefore moved with the sense of our duty as interested in the common benefit of intermingling ourselves in the public joy give thanks to Almighty God who has inspired you with those great and good designs preserved you hitherto in your proceedings. In the next place give thanks to yourself who under her gracious Majesty never to be forgotten have undertaken this dangerous fatigued and shall ever join our prayer with the common prayer of multitudes whose father you have been by merit that God Almighty woud crown as this so all your generous undertakings with good success. Great Sir, we have heard of your generous offer for Mr. Muirson's first years labour in the Ministry among us had it pleased God to continue him, & rejoice that we have this opportunity to give our hearty thanks for your benevolence to us therein; that, to your other

Acts is nothing yet besides the obligation it lays upon us it adds a real lustre to your name and truly magnifies the character of your beneficence Had this been done to the Captives you redeemed, the Provinces you have governed, the army you counsil, were it the utmost of your generous contributions to the welfare of the English in Europe, Africa and America were nothing; but when you like the Sun move in these superior Orbs with proportionable influences to them yet not be confined to them but shine and enlighten us in the shady valleys of Obscurity, this makes you to be truly magnus in minimis

We lament to this day our loss in the death of the pious M^r Muirson, hope that Honorable Society will remember us anew, shall beg your intercessions as God gives opportunity in the meantime shall be heartily glad to see you in Stratford if your occasions lead this way, that we may express the cordial love and humble service of.— Honored Sir

Yours &c

TIM TITHARTON	}	DAN SHELTON
RIC. BLACKLATH	}	ARCH DUNCQZ

1709, December 12-15: To test the tax law, Timothy Titharton, one of the wardens, and John Marcy, a vestryman, withheld payment of their assessments. At midnight, on December 12, both men were seized and forced "to travel, under very bad circumstances, in the winter season and at that unreasonable time of night, to the common gaol, where felons are confined, being eight miles distant". They were denied "fire or candle-light for their comfort" and remained in jail until the taxes were paid. The event was good publicity for the Anglican cause--a token rebellion against injustice somewhat like Henry David Thoreau's in Concord, Massachusetts, a century and a quarter later. (For details, see Document I.)

1710, January 16-17: The next to test the law was the wealthy Daniel Shilton or Shelton, seized "at his habitation or farm, being about eight miles distant from the town." He was "barbarously" treated. They "laid violent hands on his person, and flung his body across a horse's back, and called for ropes to tie him on the horse." At the same time, and apparently for the same reason, they seized William Rawlinson and Archibald Dunlap and carried them to the county gaol. Lieutenant-Governor Nathaniel Gould promised to look into the matter, after they had paid their way out, but nothing seems to have come of it all. (See Document I.) [For "Rawlinson" we ought, perhaps, to read "Ronoldson."]

1710, January 25: Colonel Heathcote reported to the Secretary of the S.P.G. the state of affairs in Stratford, a part of his letter reading as follows:⁸²

MANOR OF SCARSDALE

25th January 1709/10

Worthy Sir,

The poor people of Stratford have ever since M^r Muirson's death kept sending me abundance of melancholy Letters filled with sad stories of their misfortunes and complaints of their great wants in having the comfort of God's ordinances administered to them and most of the missionaries (there being none at Rye) living at too great a distance, and not being able to undertake the journey, we got leave of the L^t Governor to spare the Chaplain M^r Sharp whom I accompanied into Connecticut, to the unspeakable comfort and satisfaction of the members of the Church of England in that Colony who remain very constant and steady notwithstanding that the warm Independents have by Imprisonment and many other severities endeavoured to suppress them. I hope the Society will be pleased to take their unhappy circumstances into consideration for nothing could be done more truly to propagate the Gospel than by sending a missionary into that Colony where to the great scandal of the Christian Religion as well as to the danger of men's souls, the Ordinances of God are so strangely neglected and contemned. In some of their Towns amongst too sober people, not ten will be admitted to the Sacrament, and vast numbers are denied

Baptism. I am told that in a Town called Newhaven within 14 miles of Stratford there are near 1000 unbaptized, now if it be a good work and a great service to God and his Church to bring the Indians to the knowledge of our holy faith, and to happiness benefit and blessing of partaking of Baptism and the Lord's Table it must be equal if not a greater service to make those of our own blood and nations partakers of those great blessings, and as such who stop and hedge up the way to God's altar will undoubtedly have a great deal to answer for, so I am firmly of opinion that those who are entrusted with funds given by pious and good people for propagating the Gospel, can't better answer the end and intent of the Donors than to open the way to God's Holy Ordinances by doing what lies in their power that sober and well meaning people may not want the opportunity of receiving the same

Worthy Sir,

Yours &c

CALEB HEATHCOTE

1710, January: The Rev. John Sharpe, chaplain to His Majesty's forces in New York, through the agency of Colonel Heathcote, visited Stratford to strengthen Churchmen here. His extant diary tells with whom he stayed, whom he met, and whom he baptized. I have not seen the original manuscript, now in the Pennsylvania Historical Society, but set forth below Joseph Hooper's transcription⁸³ with a few of the variants that appear in "Journal of Rev. John Sharpe," The Pennsylvania Magazine of History and Biography, XL (1916), pp. 257-297 and 412-425:

6 Epiphany Day Fryday I left York & went as far as New Rochelle on my way to Stratford where I was sent for by the members of the Church of England there to preach I had a fall from my horse but thank God was not hurt

* * * *

12 set out from Coll. Heathcots w^t him wee lay at Maj^r Sellecks at Stratford that night

13 at Norwalk we lay at Beldens

14 To Fairfield wee were met by M^r Johnston M^r Dunlap & M^r Blacklath they went to Stratford that night.

15 I preached twice forenoon Psl 31 26 p m Rom 2-4¹

16 Dined at M^r Edwards Choice of Vestry & Churchwardens

17 Dined at M^r Blacklaths

18 Dined at M^r Dunlaps it rained. . . at night hee Mr. Dunlap and I rode to Fairfield & lay at M^r Lewes I was very wett

19 I went to visit the Deputy Gov^r & Mr Web the Min^r of the place. I preached at M^r Lewis's & lay that night at M^r Sturges' a publick house Coll Heathcote Dunlap lies w^t Johnston

20 Coll Heathcote went away & wee came to Stratford back
21 stayed at home all day

22 I preached twice & gave notice of the Sac^t Tex 1 Cor 15 8 v both parts

23 Visited M^r Pitman M^r Laborie & M^r Edwards Mr Bridge received

24 snowed hard visited M^r Nisbet

25 M^r Bridge went forward to Rye I went to M^r Janes

26 to Longhill. preached Eph 5, 15-16 a congregation of 200 the greater part whereof had never heard the Common Prayer

27 Baptised Isaac Styles the first Man Child born in the Colony of Connecticut a man of 80 years of age visited one Zachary a sick person, dined at L^t Johnson, and returned to Stratford

28 I staid at home at study I recovered my illness

29 I preached A M Math 6 & admindred the Sac^t to 25 communicants p m preached Luke 10 2 v Christened three Children

30 K.C. Martyr'd I preached Rom 13-1. v p m visited

31 I bought my horse darling set out at noon & preached at Stratford Math 11 34 I rode to Greens farms & lay at Simeon Cowles

[1710, February:] FEBRUARY

1 Came to Norwalk there met M^r Bridge wee came thence in company w^t the Deputy Gov^r & M^r Davenport to Stamford

2 Candlemas to Snowfield's it rained very hard here M^r Dunlap overtook us Wee rode in the rain to Coll Heathcotes y^t night

1710, April 25: The wardens and vestrymen of the Church-of-England Society in Stratford petitioned the Governor of the colony for redress of grievances, showing "That wheiras severall of us & others professing ourselves members of the Church of England as by Law Established, have lately suffered imprisonment of our bodies & distress of our Goods for not paying such rates as have been assessed towards the support of ministers of a different persuation from the Establishit Curch; we humbly conceive our-

Stamford

Blackleech
Omit they

Blackleeches

Lewes's much

Putnam Mrs
came

male

16:2

Couches

Baptized in my voyage to Stratford, Jan^r 1710
Jan^r 15 Hannah the wife of James Dickson at Stratford

adult.
19 Sarah the wife of George Wood at Fairfield ad.
26 at Long Hill Dorcas the grand daughter of Isaac Styles ad

Elias the son of Sam^{ll} Davis, and Pheebe the daughter of Jonathan Gilbert Children.
27 Isaac Styles aged ab^t 80

29 at Stratford W^m son of W^m Smyth Joshua the son of John Morey & Elizabeth the daughter of Archibald Dunlap.
[Register of the Rev. John Sharpe in his Manuscript Diary.]

selves to be under no such obligation neither by the Laws of England nor the Charter grant of this Collony & have therefore appealed to the nixt General Court for their Judgement in our Case. We therefore humbly intreat your honour will be pleased to put a stop to all such proceedings against us till such time as the determination of the Court therein; & to grant us the protection of your authority in the free exercise of our religion."

To the Hon^b Gurdon Saltonstall Gov^r

of Her majestys Colony of Connecticut
in Behalfe of the Church Wardens & Vestry
of England Inhabitans in the Town of Stratford and
elsewhere in this Colony.

Humblye Sheweth

That wheras soever of us & others professeding our selves
members of the Church of England as by Law Establish-
ed, have lately suffered imprisonment of our bodies or
distress of our Goods for not paying such rates as have
been assed towards the support of ministers of a
diftrent persuasion from the Establishit Church we
humblye concibit our selfes to be under no such obligation
neither by the laws of England nor the Charter grant
of this Collony & have therefore appealed to the
nixt General Court for their Judgement in our Case.

We therefore humblye intreat your honour
will be pleased to put a stop to all such pro-
ceedings against us till such time as the
determination of the Court therin; & to grant
us the protection of your authority in the
free exercise of our religion;

Stratford Apr^e 25th 1710

and yr petitioners
shall ever pray &c,
Timothy Bishopford Church
William Smith Wardens



The signers (see the facsimile) were:

Timothy Titharton William Smith Will ^m Ronoldson ⁸⁴ Richard Blacklach Jonat. Pitmann John Johnson William Jeanes Arch ^d Dunlop Hugh Nisbitt Daniell Shilton ⁸⁵	} Church Wardens } Vestry men
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Will^m Ronoldson
 Richard Blacklach
 Jonat. Pitmann
 John Johnson
 William Jeanes
 Arch^d Dunlop
 Hugh Nisbitt
 Daniell Shilton

Church Wardens: Will^m Ronoldson, Richard Blacklach
 Vestry men: Jonat. Pitmann, John Johnson, William Jeanes, Arch^d Dunlop, Hugh Nisbitt, Daniell Shilton

1710, May 20-26: "When the general court...was assembled at Hartford...the Society of the Church of England empowered William Jeanes, their lawful attorney, to address said general court for a determination and issue of what should be done with said money committed to the abovesaid Lieutenant-Governor, and also to see if we should, for the future, enjoy peace amongst them: our said attorney...could obtain no positive answer, but was detained there by dilatory answers, until the 26th day...when one of the members of the lower house...told him...they see cause to give no answer, and so we find no relief for the poor distressed Church, nor the members thereof." (See details in Document I.)

1710, [? June]: Stratford Churchmen prepared a long account of their sufferings for the consideration of the S.P.G. (For this memorable paper, see Document I.)

1710, [? June]: The wardens and vestry at Stratford petitioned the Bishop of London and the S.P.G. as follows:⁸⁶

To the Right Rev. Father in God, the Lord Bishop of London, and to the Honourable Society for the Propagating the Gospel in Foreign Parts:

We, the Churchwardens and Vestry of Stratford, in the Colony of Connecticut, in New-England, have long lain under very great grievances from the Independents of this colony, as may be seen in the narrative of our case, which comes with this our address; but above all, from the want of a minister to furnish us with ghostly advice, and to administer the bread of life to us in our miserable and deplorable loss. It is the less matter that we suffer persecutions and afflictions in this life, if we could but see, with a comfortable prospect, into the other world. What signifies what becomes of the body, if our precious souls, for which Christ vouchsafed to die, be saved? And it is not without great affliction that we reflect on the bad success so many addresses for a minister have met with. We hope God has not altogether forsaken us; neither the patrons of our holy religion at home quite laid us aside; and therefore we presume, once more, to address your Lordship and the Honourable Society for a minister; and, were he to be a travelling missionary through the colony, we doubt not but in a short time the best of churches in the world would flourish even in this government, where they are strangers to the happy constitution.

We leave the further representation of our case to be made by the faithful and worthy labourer in God's vineyard, the Rev. Mr. John Talbot, who has visited us sometimes, and often by letters given us great comfort and courage, who is going home in the service of the Church, and is always ready to venture his life for it. The Lord reward him for his labour of love which he hath showed to all the Churches; and, indeed, had it not been for the visits we have received from the clergy to the west, and the encouragement we had from the Honourable Colonel Heathcote, who hath ever been a true friend to us and the Church, we should not have been able to get through the trouble and grievances we have met with, and are yet likely to meet with, if not relieved. We pray God preserve your Lordship, and grant that the many souls that have been relieved by the charity of your Lordship and the Honourable Society, may be your and their crown of rejoicing in the world to come. We beg your Lordship's prayers, and are your Lordship's most dutiful and obedient humble servants,

TIMOTHY TITHARTON, WILLIAM SMITH, RICHARD BLACKLATH, WILLIAM JEANES, JOHN JOHNSON,	} Church Wardens. ARCHIBALD DUNLAP, EDWARD BURROUGH, JAMES HUMPHREYS, JAMES CLARKE, DANIEL SHELTON.	WILLIAM RAWLINSON, [?] ARCHIBALD DUNLAP, EDWARD BURROUGH, JAMES HUMPHREYS, JAMES CLARKE, DANIEL SHELTON.
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1710, [? June]: They next addressed Queen Anne in the hope of moving the British Crown to action in their behalf,⁸⁷ determining to use every expedient within their reach.

To the Queen's Most Excellent Majesty, the humble address of some members of the Church of England, residing at Stratford, in Connecticut, in the Province of New-England:

May it please your Majesty,

We have, for a long time, been oppressed and persecuted by the government of this colony; some of our estates taken from us, some imprisoned for refusing to pay money to buy a house and farm for their minister, and to pay a yearly stipend to him, and all of us menaced and threatened with several punishments if we presume to meet together to have the Church of England service performed to us, when it pleased God to order a minister of the said Church our way; and, besides, all do lie under their daily reproaches, scoffing and mockings, without the advantage of a minister to give us comfortable and ghostly advice, and to administer the bread of life to us.

These have been our grievances for many years, and we should not have been able to bear them, had we not received some visits from the Clergy of the west, and especially several from the Honourable Col. Heathcote, who hath ever been a true friend both to us and the Church, and has always encouraged us not to swerve from our holy profession, notwithstanding the difficulty and trials we met with, and the bad

success we had in our frequent addresses for a minister to the Right Rev. Father in God, the Lord Bishop of London, and the Honourable Society for the Propagating the Gospel in Foreign Parts. And indeed, the want of a minister is the greatest of our afflictions, which, with the rest of our grievances, we presume humbly to lay before your Majesty, and pray your Majesty to use some means for our relief, and that your Majesty may long and happily live to reign over us; and when you lay aside this earthly crown, that you may receive a crown of glory, is the continual and fervent prayer of, may it please your Majesty, your Majesty's most loyal and faithful and obedient subjects and servants,

TIMOTHY TITHARTON, WILLIAM SMITH, JOHN JOHNSON, ARCHIBALD DUNLAP, JAMES HUMPHREYS,	} Church Wardens. WILLIAM JEANES, DANIEL SHELTON, EDWARD BURROUGH, JAMES CLARKE,	WILLIAM RAWLINSON, WILLIAM JEANES, DANIEL SHELTON, EDWARD BURROUGH, JAMES CLARKE,
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RICHARD BLACKLATH.

1710, October: The Rev. Christopher Bridge began his rectorate in Rye, which continued until his death on May 22, 1719. He was kind to Anglicans in Stratford, paying occasional visits to baptize Stratford children, but all traces of his records are missing. The parish registers of Rye were apparently burnt during the Revolutionary War. Only the post-Revolutionary volumes are extant.⁸⁸

On August 19, 1709, the Rev. Christopher Bridge was commissioned by the Venerable Society to be missionary at Rye. Mr. Bridge was a graduate of Cambridge and had been assistant to the Rector of King's Chapel, Boston, and Rector at Narragansett before coming to Rye. He arrived in Rye in January 1710, "having lost almost all his books and abundance of other necessaries; the vessel in which he sent them being chased ashore by a French privateer, and being billged, were all either lost or damnified to the value of £ 150 or £ 200."

Mr. Bridge was inducted Rector at Rye in October 1710. On November 20, 1710, he wrote "I find no library here, that I need not say how uneasy and dissatisfied I am to be destitute of books, and without any company that might supply that want. I hoped to borrow out of the library at New-York, but scruples were raised against letting any of those books go so far. . . . I give you here the best account I can of the present state of this parish. The inhabitants are 722, including children, servants and slaves. The baptized, 441. The greatest part of them were baptized before the Church was settled here. The communicants 43, several of them are not constant, some still Presbyterians or Independents in their judgment, but are persons well disposed and willing to partake of the Sacrament in what way they can, rather than not at all. Those that profess themselves of the Church of England, 284, though several of them do very seldom come to church. Dissenters, 468, several of those are serious people and do frequently come to church. . . . Among the Dissenters are 7 families of Quakers and 4 or 5 families inclining to them. The rest are presbyterians or Independents, transplanted out of the Connecticut Colony."

On July 27, 1711, Mr. Bridge wrote "several of Cates' followers being in the neighborhood of this parish, they began the last winter to form themselves into a society, and were very busy to invite the neighbours to their meetings, upon which I acquainted the chief of them, that I should be glad to be with them, if they would let me know when they had a meeting on a week day." A meeting having been arranged, Mr. Bridge debated with these Dissenters who were called "ranting Quakers," to such effect that on June 9, 1712, he reported "they have never since held a public meeting in these parts, and one of their preachers did soon after, before a witness, make an oath or confession of his faith in all the points we then disputed. He owned himself fully convinced, and came sometimes

Rev. Christopher Bridge 1710-1719

to church, but it pleased God soon after, to take him suddenly out of the world."

On July 29, 1712, Mr. Bridge communicated to the Vestry the following order from the Crown:

"You are to give order forthwith (if the same be not already done) that every orthodox minister within your government, be one of the vestry in his respective parish, and that no vestry be held without him, except in case of sickness, or that after notice of vestry summoned, he omit to come."

On July 30, 1717, Mr. Bridge wrote "at my first coming here, I found the (parsonage) house so much decayed, that it was scarce habitable. In the year 1706,—methods were used to induce the town to raise a tax for building a church, and they raised a handsome outside, and covered and glazed it, but found nothing done to the inside, not so much as a floor laid. When I had for a year or two preached upon the ground, I got subscriptions for about £50, among the inhabitants towards finishing the inside."

1711: The Rev. Timothy Cutler, pastor of the Congregational flock, began at this time to have misgivings about his orders and to be strongly attracted to the Church of England.⁸⁹ John Dayenport and Stephen Buckingham, writing to Increase and Cotton Mather from Stamford on Sept. 25, 1722,⁹⁰ reported sad news: "It may be added, that Mr. C[utler] then declared to the trustees [of Yale College], that he had for many years been of this [Anglican] persuasion, (his wife is reported to have said that to her knowledge he had for eleven or twelve years been so persuaded) and that therefore he was the more uneasy in performing the acts of his ministry at Stratford, and the more readily accepted the call to a college improvement at N. Haven."

1712, Dec. 19: The Rev. Francis Philips arrived in Stratford, sent by the S.P.G. It very soon appeared that he had none of the genius and vision of Mr. Muirson. He failed to understand the strategic importance of this town in the conversion of Connecticut to the Church of England. (See under April 9, 1714.)

1713, August 19: Francis Philips left the cure at Stratford for reasons explained in his letter of September 9 to the S.P.G.

1713, September 9: Philips' letter to the S.P.G. attempts to explain why he violated S.P.G. rules by moving without permission.⁹¹

Philadelphia, Sept. 9th, 1713.

Sir,

It is with more than ordinary concern I am forced to give you this trouble to desire the favour of you to acquaint the Honourable Society with my reasons for leaving Stratford, in Connecticut Colony, in New-England. During my abode there, which was till the 19th day of August last, I used my utmost endeavours to answer the end of my mission, as appears by a certificate signed by the Churchwardens and Vestrymen of that place. I made it my business to ride from place to place, to preach to and instruct those that showed the least inclination to become members of our Church, in the extremity of heat and cold, which has indeed very much impaired my health; but the dissenting party being very numerous, and being likewise encouraged by the Governor there, who is a rigid Independent, and finding the greatest part of those who pretended to be of the Churchway, were only so to screen themselves from the taxes imposed on them by Dissenters, I must beg leave to inform the Venerable Society that there is little success, and less encouragement, to be expected from the labours of the most painful divine which shall be sent to that place, whilst the government remains in the hands it's in, than almost any other part of America. The consideration of which, together with my unwillingness to put the Honourable Society to so great an expense to very little purpose, made me look out for some other place, where, in all probability, I might be capable of doing much more service; which, I hope, will in some measure help to plead my excuse with that venerable body that I did not let 'em know of my removal before I did remove; but the shortness of the time and the necessity of the present circumstances of the Church, which laid Mr. Evans under

necessity to hasten home, could not possibly admit of it; otherwise, I should not have presumed to have taken any one step without first consulting that learned body, for which I have the greatest esteem imaginable; besides, I thought that no missionary now abroad could be so well spared from their cure, as myself. Therefore, when I heard of Mr. Evans' design of visiting Great Britain, I made my application to him, and by the persuasion of my friends and of the request of his Churchwardens and Vestrymen, as appears by the copy of their minutes, I, with much difficulty, prevailed upon him to accept of me for his curate during his absence; in doing which (though I have been guilty of a breach of my instructions) I beg that the Honourable Society will please to pardon it. I sent homo bills of exchange for £20 sterling, payable to Mr. Nathaniel Simpson, or his order, bearing date May 2d, 1713; and since that, I have sent other bills of exchange, payable to the Rev. Mr. Gardiner, for £20 sterling, which is all that remains due to me from the Honourable Society. Pray, sir, please to order that it may be paid, and you will much oblige,

Sir, your very humble servant,
FRANCIS PHILIPS.

P. S. Had we a Bishop here to apply to in that and other exigencies that will happen when a Church begins to increase, there would be no need of troubling the Society with things of this nature; but where this guide is wanting, it can't possibly be but that some things that are done may be looked upon as irregular; but I humbly beg the Society's acceptance of my most grateful acknowledgments of their undeserved favours.

1714, April 9: The opinion of the wardens and vestry at Stratford regarding the Rev. Francis Philips was expressed vigorously in their letter to Colonel Heathcote, who transmitted a copy to General Francis Nicholson in New York:⁹²

Stratford, April 9th, 1714.

Honored Sir,

These are to inform you of the deplorable state of our poor Church, which we labour under by reasons of Mr. Philips leaving of us. Our Church was on a likely way to have flourished, and several persons, the masters of considerable families, were leaving the society of Dissenters, and coming over to us, but, by reason of his desertion, it all failed, and

left us a scorn and reproach to the enemies of the Church; and as touching his behaviour whilst among us, the greatest thing we have to charge him with was his not attending his orders and commission; for when he first arrived he stayed weeks at New-York, and came not to Stratford until the 19th, day of December, and then was with us but nine Sabbaths, and went again to New-York and stayed five weeks, and then was with us five Sabbaths more, and went again to New-

York and stayed about two weeks, and then stayed two Sabbaths, and then finally left us wholly, as at this day ; but before he went the first time to New-York he desired us to sign for him a letter of recommendation to send to the Honourable Society, which we, like innocent sheep, did ; he having it ready drawn ; himself wrote it. The second time he left us we discoursed whether he designed to leave us, and he said he would never leave us until such time as we should have a supply, and another minister settled amongst us. But having no regard to his promise, he left us, as you are sensible, and carried away with him the books, which we understood since, were sent by the Honourable Society for the use of our Church. He also promised that he would receive what money he could

for us to assist in the building of our Church, for which (though long first) we have at last got the timber felled, and do hope to get it raised in three months' time. Nothing else, but with hearty thanks and praises to God for a blessing on your faithful endeavours, and for the settling of the Church amongst us, we rest,

Your most humble servants,

RICHARD BLACKLATH, } Churchwardens,
WILLIAM SMITH, } and others.

Endorsed by Col. Heathcote : "Copy of this letter was sent to Gen. Nicholson."

1714, April 19: Colonel Heathcote wrote about Philips to General Nicholson:⁹³

New-York, April 19th, 1714.

May it please your Excellency,

I happened to be detained in the country out of the post-road, when the postman went last from home, and so was disabled from the keeping my promise in writing to your excellency then, and giving those accounts you desired, or acknowledging your excellency's favour of the 5th past. As to the Church of Stratford, I send your excellency the state thereof as it was transmitted to me by the Churchwardens and Vestry of that place; those poor people have hitherto been very unfortunate, but I hope it won't be always so with them. When I went first amongst them with Mr. Muirson, there seemed to be as fair a prospect of settling the Church as in any part of America, he having, in a very few journeys, increased his communion to forty; and had he not unhappily died, or had the Society, upon the first notice of his death,

been expeditious in supplying that place with another good, diligent missionary, it had still been recoverable; but they delayed it so long that the enemies of the Church had time to fortify themselves against us, for the effecting whereof the Presbyterians and Independent ministers, both in Connecticut and Boston, were consulted, and, among many other resolves to prevent the Church's growth, determined that one of the best preachers that both colonies could afford should be sought out and sent there; and one Mr. Cutler, who lived then at Boston or Cambridge, was accordingly pitched upon. As to Mr. Philips, the Society made a wrong choice in him; for that missionary being of a temper very contrary to be pleased with such conversation and way of living as Stratford affords, had no sooner seen that place but his whole thoughts were bent and employed how he should get from it, and to be employed either at Mr. Vesey's lecture, or to be settled at Philadelphia, the latter whereof he brought about.

1714, October 14: Christopher Bridge expressed his worries about Stratford in a report to the Secretary of the S.P.G.⁹⁴

Rye, Oct. 14th, 1714.

Sir,

I am heartily sorry that I have occasion to inform the Honourable Society that the interest of the Church in Stratford seems to be declining; there are there an honest and sober people, truly zealous for the Church; but they live among neighbours who despise and misuse them for their loyalty to the crown and zeal for the Church, and they have met with so many discouragements and disappointments that they are almost wearied out; they are frequently calling on me to

assist them, and I go as often as my health and the affairs of my parish will allow me; but they are at such a distance that it is both difficult and expensive to me, and I have not put them to any charge for my coming among them, and shall always be willing to assist them what I can, till a minister be sent to settle with them, if the Honourable Society be pleased to direct me so to do.

I am, sir, &c.,

CHRIS. BRIDGE.

1715: The strategy of the S.P.G., on all sides of Connecticut, meanwhile, was being evidenced in its grants of books for parish libraries, in its sending packets of catechisms, Bibles and Prayer Books, as well as in its shipments of apologetical works like Archbishop King's Inventions of Man, a copy of which ultimately fell into the hands of Samuel Johnson and other Yale intellectuals.⁹⁵

But now, whilst the Society has been this I lamenting the *Disadvantages* of it, and at the same time labouring to surmount them; It has by Means been remiss, within its Compass, in supplying those Countries with *Missionaries*, or *Missionaries* with Stipends or Books convenient for them; Nor have they waved any necessary Charges incumbent on them towards the Conversion of the *Natives*, or making a due Provision

for the Salvation of its own People, The Neglect of which might have rendered some of our Countrymen abroad, and brought an Imputation on ourselves at home as, worse than Infidels:

Thus, the Reverend Mr. Robert Walker has been dispatched to Burlington, for the Care of the Place, in Mr. Talbot's Sicknes, and as his Successor in Case of Removal, with the provisional Chaplain of New Bristol and Hopewell, at the Allowance



TRINITY COLLEGE LIBRARY.

A N
ABSTRACT
 OF THE
PROCEEDINGS
 OF THE
SOCIETY
 FOR THE
*Propagation of the Gospel
 in Foreign Parts,*
 In the Year of our Lord 1715.

L O N D O N .

Printed and Sold by Joseph Downing, in Bartholomew-Close near West-Smithfield, 1716.

60*l.* per Annum; The Reverend Mr. Robert [redacted] to New York, for the Assistance of Mr. Veysey, 50*l.*; The Reverend Mr. Henry Lucas to Newbury, at 60*l.* where the Reverend Mr. Lucas, for his officiating, had a Gratuity of 40*l.* from Society;

Besides which original Salaries, The Society thought fit, upon special Occasions or pressing Emergencies, To grant other Gratuities, or, To augment the Salaries of deserving Missionaries or Officers, what Sort soever: So the Sum of 40*l.* was given to the Reverend Mr. Veysey, in Consideration of his Services done in the Plantations of America, for enabling him to transport himself to New York. To the Reverend Mr. Adams, now Minister of

Parish, in Somerset County, Maryland, 100*l.* To the Reverend Mr. Vaughan, for his Care at Am-Elizabeth Town, &c. 10*l.* increase Annually; the Reverend Mr. Poyer, an Order has been sent for all the Expences he shall be at in reducing his Salary by due Course of Law, in the shortest and speediest manner it can be effected; To the Reverend Mr. Honeyman, for his extraordinary

Supply of Tiverton, Free Town, Little Compton, and Baganstow, till Missionaries be sent over thither, 1*l.* per Annum; To the Reverend Mr. Bridge 30*l.* Consideration of Losses in the Societies Service; to the Reverend Mr. Humphreys at Chichester, augmentation of 10*l.*; To Mr. Huddlestane, Schoolmaster at Rye, 5*l.* Addition to his Salary; To Mr. James Moore, Assistant to the late Secretary, 10*l.* for extraordinary Service for the Society during the Year; And to the Secretary himself 50*l.* per annum has been added, for enabling him to provide such Assistants as he shall think proper in the Business of the Society, to commence from the last Annual Meeting.

In Books, There have been granted 5*l.* and 8*l.* worth the Reverend Mr. Vaughan; To the Reverend Mr. Thomas at Hempstead, 2 Dozen of Common Prayer Books 12*o.* 2 Dozen of Archbishop King's Inventions of Men; 2 Dozen of the Dean of St. Asaph's Life and Practice of a Church of England Man; and one of the London Cases abridged, compleat; to the Reverend Mr. Walker, 5*l.* for devotional and practical Tracts, to be distributed amongst his people; with 2 Church Bibles, 2 Folio Common Prayer Books, and 2 Books of Homilies for the Use of his Churches; To the Reverend Mr. Lucas at Newbury a Library, to be removed from Braintree whither a supernumerary one had been sent by Mistake; To the Reverend Mr. Horne man, on Rhode Island, 1 doz. Common Prayer Book 8vo. and 2 doz. 12*o.* 50 of Wall's Abridgements; 6 of Bennett's Books against the Quakers; and 50 serious Calls to the Quakers by the Reverend Mr. George Keith, as a very acceptable Present to him and his Congregation, against the Errors of Quakers and Anabaptists; To the Reverend Mr. Bridge at Rye, some Common Prayer Books, and some devotional Tracts, of which the People were very desirous before he wrote, and heartily thankful for them since; To the Reverend Mr. Mackenzie, 2 doz. Common Prayer Books 12*o.*; To the Reverend Dr. Jau, some Society Sermons with other Books, a great Part of which have been distributed to those who make a good Use of them, not excepting the Slaves, who seem desirous of Instruction, and to receive the Ordinances from the Ministers of their Parishes; To the Reverend Mr. Adams the usual Allowance; To the Reverend Mr. Shaw 10*l.* for a Library; To Mr. Huddlestane, 2 doz. Common Prayer Books 12*o.* with the old Version of the singing Psalms, and as many of Lewis's Explanations of the Church Catechism, for Exercises in his School, and in the Evening on the Lord's Days: (when only his own Scholars, but several of the young People of the Town of both Sexes come willingly to be informed;) 1 doz. Bibles with the Common Prayer Book, 1 large 4*o.* Common Prayer, with the New Version of the Psalms, 25 Psalters, and Primers; all which he requested as contributing mightily to the speeding the good Work he



in hand; having taught besides British Children
650 Dutch and French, to read and write English, since he was first sent over in the Employ of a Schoolmaster, of which he has demonstrated himself very capable.

Besides these Expenses, large enough for their present Income; The Society has been at a very great Charge about Incidentals, necessary in a manner for carrying on the Conversion or Reformation intended, whether of Pagans or Christians; Such have been with Respect to the former; their Instruction and Maintenance of Prince George, Son of a Tammonsee Sachem, for some

Time in England, who may in the Hands of God become a healing Instrument for cementing those late Breaches which have been fatally widen'd between the English and their Neighbours, on the Frontiers of Carolina; and by a seasonable Gratitude may cause many Thanksgivings to God in the Societies Behalf; And such has been likewise the Present made to the Sachems of the Mohawks and other bordering Nations, by the Reverend Mr. Andrews, at the Societies Appointment, by which he obtained Leave to preach among their People; With the Printing of Prayers, and Catechisms, in the Indian Language, and the Instructions for Catechists in English.

1715: From the "Autobiography" of Samuel Johnson:⁹⁶ "He soon after, in 1715, happened to light on Archbishop King's book of the Inventions of Man in the Worship of God, which confirmed him in what he had before thought and seemed to carry demonstration with it that the extempore way [of prayer] in which he had been brought up was very wrong, and preconceived, well-composed forms were infinitely best, as we should then have no occasion to rack our invention in finding what to say and have nothing else to do in prayer but to offer up our hearts with our words which is indeed the proper and only business of prayer."

1716: Another passage from the "Autobiography" of Samuel Johnson:⁹⁷ "He had also been bred up in much prejudice against the Church of England but...being led by a good religious man (one Mr. Smithson) of that Church lately settled at Guilford to peruse the Liturgy [Prayer Book] which he found to be mainly and no more than a very judicious collection out of the Holy Scriptures which he always had loved, this together with Bishop King [Inventions of Man in the Worship of God] caused all his prejudices against the church to vanish like smoke."

1716: The Yale Library received an important shipment of books from England, some of which may have been contributed by the S.P.G.⁹⁸ This collection of eight hundred had been assembled in England "at the request of the Connecticut Assembly by the colony's agent, Anglican Jeremiah Dummer.... It contained a generous sprinkling of religious books written from the Anglican point of view, such as Hoadley's Reasonableness of Conformity, and Admonition to Mr. Calumy, Tillotson's Rule of Faith, Burnett's Pastoral Care, Hooker's Ecclesiastical Polity, Sherlock's Tracts, and Barrow's Works. When the books were [eventually] opened and shelved in the college library, Dr. Timothy Cutler...and his tutors proceeded to read themselves into the Anglican Church...."⁹⁹

1717, November 14: The Rev. Christopher Bridge wrote the Secretary of the S.P.G. about his occasional visits to Stratford:¹⁰⁰ "There are in Stratford, and the neighbouring towns in Connecticut, about 36 communicants of the church of England, and within these few years, I find there have been about 24 adult persons, and between 70 and 80 children baptized by me, and other missionaries of the Society, who have occasionally been there; they seem extremely desirous to have a minister settled among them."

1718, September 30: Your indefatigable forefathers again addressed a long petition to the S.P.G., signed by wardens and vestry. A part of it follows:¹⁰¹

Stratford, September 30th, 1718.

To the Honourable Society for Propagating the Gospel in Foreign Plantations:

The humble address of us, the subscribers, members of the Church of England, in Stratford, in the Colony of Connecticut, in New-England, on behalf of ourselves and Society,

HUMBLY SHEWETH:

Hoping your honours will consider that we have been an embodied society these twelve years, and you have so far considered us at first, to send a Commission to the Rev. Mr. Muirson to be our minister, but his deceasing, we remained destitute at least five years; then your honours considered us

a second time, and sent us a minister, Mr. Phillips; but he not answering your expectations, nor ours neither, soon left us destitute as before, and much worse; for those who liked not the Church would often flout us and say, we might never expect another minister. So we remained in this deplorable state more than five years, as a scoff and by-word to the enemies of the Church. We have cause to doubt we have been represented to your honours as inconsiderable, few in numbers and not worth minding; and, indeed, as to our outward estate, it may very well be said that we are inconsiderable, it being the interests of our government so to make us; but as to our number, we have had at least a hundred baptized into the Church, and have had at one time thirty-six partakers of the Holy Communion of the Lord's Supper, and



have several times assembled in our congregation between two and three hundred persons; and if encouraged by your honours, may be as flourishing a Church as any country Church in America. We humbly beseech your honours to

consider that there is not any government in America but what has our settled Church and ministers, but this of Connecticut.

1719: Samuel Johnson settled in West Haven and continued his reading, now in the Yale Library. His extant list of books completed¹⁰² might frighten a modern Anglican seminary student into a nervous breakdown. About this time, he began introducing Prayer Book collects and longer prayers into his Congregational services to the delight of his people, who did not know the source.

1722: An Abstract of the Proceedings of the S.P.G. (Feb., 1720---Feb., 1721)¹⁰³ announced the good news that Stratford was at last to have a missionary, a parish library, and a generous supply of Anglican propaganda:

The Society have this Year supply'd the following Places with Missionaries, who have been well recommended to them both for their Abilities and pious Life and Conversation, and to be duly qualified to answer the Ends of the Mition.

To Lewis Town in Sussex County in Pensilvania, they have sent the Reverend Mr. William Becket with a Salary of Sixty Pounds per Annum: To Hopewell and Maiden-head in New Jersey, the Reverend Mr. William Harrison, with the like Salary: To North Carolina, in the Room of Mr. Urmstone, who is return'd from that County, the Reverend Mr. Thomas Newnam, with a Salary of Eighty Pounds per Annum: To Newbury in New England, the Reverend Mr. Matthias Plant is appointed with a Salary of Sixty Pounds per

Annum: The Reverend Mr. James Orem to New Bristol in New England, with the like Salary, where the People have lately built a Church at their own Charge, and promised to contribute handsomely towards the Maintenance of a Missionary: And the Reverend Mr. George Pigot is appointed to Stratford in Connecticut with the same Salary; with each of which Missionaries the Society have sent a Library of Ten Pounds, and Five Pounds worth of devotional Tracts to distribute among their Parishioners: The Society have also appointed the Reverend Mr. Thomas Barclay, formerly their Missionary at Albany, to remove to Rye in the Province of New York, with a Salary of Fifty Pounds per Annum, if he should think fit; and have given him Ten Pounds in Consideration of the very hard Circumstances he lies under; and have also given to

1722, early: From the "Autobiography" of Samuel Johnson:¹⁰⁴ "At length these conversations [among the Yale tutors] which used to be very delightful begun to grow troublesome; they grew uneasy to find themselves in a state so very different on several accounts from the state of Christianity when the Apostles left it and particularly with regard to the government of the church. They all loved their country, and were beloved by it, and were esteemed the most considerable persons as to their literary accomplishments of any in it. It was therefore very grievous to them to think of going into conclusions that they knew would be very distressing to their friends and very grievous to their country. They therefore honestly tried to satisfy themselves if possible to continue as they were; they resolved to examine things impartially and read the best things on both sides of the question.... The result was, that from the facts in Scripture, compared with the facts of the primitive church immediately after, and so downward it appeared very plain that the episcopal government of the church was universally established by the Apostles wherever they propagated Christianity. And that though the presbyters preached and administered the Sacraments, yet no act of ordination and government was ever held lawful without a bishop at the head of the Presbytery. This appeared as evident from the universal witness of the church as the canon of Scripture itself and indeed more evident than infant baptism and the first day Sabbath. So that they began to be considerably dubious of the lawfulness of their ordination."

1722, April 23: Shortly after the Rev. George Pigot reached New York, he addressed the following letter to his prospective flock at Stratford, reminding them of the usual arrangements whereby the S.P.G. paid £50 or £60 sterling toward the missionary's salary and the parish, the remainder (approximately £50.). Pigot did not remain in Stratford very long, but he prepared the way for Samuel Johnson's ministry here, which extended in all directions and brought Connecticut's "first parishes" into being. (Caleb Heathcote, who had so long befriended the Churchmen of your community, had died in 1721. It is interesting to note that Pigot's letter is dated on the anniversary of Shakespeare's birth and death--not inappropriately since it was directed to the American Stratford--not on the Avon but very much on the Housatonic!)



Gentlemen,

I take this Opportunity by your own Townsman of informing you of the Society's great Care of you, who have been pleased to appoint Me, a mean yet willing Watchman, over you for the Lord. I chose to settle among you, because my Family might be more easily transported from Road-Island (where They now reside) to your Town, than to any other vacant Mission in America. It is expected from you, that you will make some Provision for Me & Mine; that I may not be necessitated to settle elsewhere, as the Society have promised, if you do not take Care accordingly. I am now waiting for a Passage to Road-Island, from whence, after Settlement of my Affairs, You may expect

Your hitherto Unknown

And very Humble Servant

New-York
Apr: 23. 1722

George Pigot

1722, May 20 (Trinity Sunday): "...it was not till Trinity Sunday...that the mission [at Stratford] received its priest.... A few weeks later he was able not only to administer the holy communion to thirty, and to baptize twenty-seven infants, but also to record his 'expectations of a glorious revolution of the ecclesiastics of this country,' the 'President of Yale College, and five more,' having had a conference with him, and being determined to declare themselves professors of the Church of England."¹⁰⁵

David Humphreys, in An Historical Account of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, London, 1730, 334-345 and 337-338, supplies details of the parish at the time of George Pigot's arrival—details that deserve to be preserved in a historical sketch like this one.



"The People of Stratford in Connecticut Colony, about the Year 1708, expressed an earnest Desire of having the Church of England Worship settled among them.... However the Society could not send a Missionary here till the Year 1722, so much were they engaged in supplying other Places. The Reverend Mr. Pigot was sent Missionary here, and so heartily were the People inclined to the Church of England, that the Disappointment of having no Missionary for near 20 Years, did not make them change their well-grounded Judgment. They received Mr. Pigot with all Kindness, and immediately sat about building a Place for Publick Worship. Accordingly...the Building [was] carried on and compleated, partly at the Charge of the Church of England Members there, partly by the liberal Contributions of pious Gentlemen of the neighbouring Provinces, together with the Bounty of some Travellers, who occasionally passing by, contributed. It is a Timber Building, small, but neat, 45 Feet and a half long, and 30 broad, and 20 up to the Roof.

"It was very necessary to have a Church built at Stratford. That Township is ten Miles square, and there was no Church Westward, within 40 Miles (except lately one at Fairfield, which is eight Miles off,) none Eastward within 100 Miles, and there is no Church at all, Northward. Stratford lies upon the Sea-Coast, and directly over against it to the Southward, lies Brookhaven upon Long-Island, about 20 Miles distant from Stratford. If there were no Missionary here, a very great Body of People would be destitute of the Means of Publick Worship. The Towns in this Country lie thick, scarce any at above ten Miles Distance, some not five Miles off each other. Some of these Towns also, have several little Villages belonging to them. Most of the Towns consist of 2, 3, or 400 Families. Tho' scarce any of them live contiguous, yet the main Body of the People of a Town, live in near Neighbourhoods. The Roads are generally well cleared, and much used. It is a fruitful and thriving Country."

1722, May 29: The wardens of Christ Church sent their thanks to the Secretary of the S.P.G. with a request for additional financial help.

May 29th, 1722.

Sir,

After a long expectation we are supplied from the Honourable Society with a Missionary, for whom we do hereby return our most grateful acknowledgments. As to Mr. Pigot's care over us we are well satisfied that it will be to the advantage of the Church of England, and the edifying of all of us who belong to that Church, as far as can be guessed by his deportment hitherto. We received a letter with him from you, and should be glad, sir, to comply therewith, if our abilities would permit us to do it; for our number indeed is great, but we have no leading men to support us under our difficulties in a country resolved to fleece all of our persuasion as long as their charter continues. We are about to build a Church

at our own expense, and should be extremely happy if the Honourable Society would bestow the same allowance on Mr. Pigot as they did on Mr. Philips, especially since he so much more deservedly merits it, and promises so much satisfaction therein. We also render our hearty thanks for those necessary books he has brought among us, and shall always retain in our memories a sincere affection for the auspicious Society who sent them, and therefore beg leave gratefully to subscribe ourselves, in the behalf of the whole Church,

Their, and, sir,

Your obliged humble servants,

JOHN JOHNSON, { Church
WILLIAM JEANS, } Wardens.

1722, June: From Samuel Johnson's "Autobiography":¹⁰⁶ "In June 1722 Mr. Johnson made [George Pigot] a visit and invited him to come and see our college, which he promised him to do on such a day; of this he gave notice to his friends who agreed to meet there on that occasion. They did no more than express their charity and veneration for the church, but this was so unexpected to Mr. Pigot, and so much pleased him that he could not forbear giving some hints of it among his people. Their [the tutors'] frequent meetings and intimacy begun also to be much noticed and talked of and they began to be suspected of Arminianism, and soon after some very ill and untrue things of their opinions were reported about so that by Commencement in September 1722 the country was much alarmed...."

1722, August 20: George Pigot sent the news to the Secretary of the Venerable Society, indicating the importance of having a bishop in the colonies for emergencies of this sort.¹⁰⁷

Stratford, August 20th, 1722.

Sir,

In my last of the 4th of June, by the hands of Mr. William Gardner, whose receipt I have, I gave you some account of my progress in the ministry here; but I am now more capable of guessing at the aims of the people about me. Since Trinity Sunday, when I first gathered a Church,

(though by mistake I mentioned the Sunday following in my former,) I have administered the Communion to thirty persons, and baptized twenty-seven infants, as you may perceive by the enclosed, which is my *notitia parochialis* thereof. The leading people of this colony are generally prejudiced against their mother Church, but yet I have great expectations of a glorious revolution of the ecclesiastics of this country, be-

cause the most distinguished gentlemen among them are resolvedly bent to promote her welfare and embrace her baptism and discipline, and, if the leaders fall in, there is no doubt to be made of the people. Those gentlemen who are ordained pastors among the Independents, namely, Mr. Cutler, the President of Yale College, and five more, have held a conference with me, and are determined to declare themselves professors of the Church of England, as soon as they shall understand they will be supported at home; they complain much, both of the necessity of going home for orders, and of their inability for such an undertaking; they also surmise it to be entirely disserviceable to our Church, because, if they should come to England, they must leave their flocks, and thereby give the vigilant enemy an opportunity to seize their flocks and supply them with inveterate schismatics; but if a Bishop could be sent us, they could secure their parishes now and hereafter, because the people here are legally qualified to choose their own ministers as often as a vacancy happens, and this would lighten the Honourable Society's expenses to a wonderful degree. I am informed, also, by these, that there are other gentlemen disposed to renounce their separation, not only in this colony,

but also in other provinces of North America, and those a body, considerable enough to perfect a general reformation. Sir, the Honourable Society will perceive by this, that many sound reasons are not wanting to inspirit them to procure the mission of a Bishop into these Western parts; for, besides the deficiency of a Governor in the Church, to inspect the regular lives of the clergy, to ordain, confirm, consecrate Churches, and the like, amongst those that already conform; there is, also, a sensible want of this superior order, as a sure bulwark against the many heresies that are already brooding in this part of the world. I shall say no more on that subject till I have your and my Lord of London's sentiments on this affair. I have distributed what books I brought, and have reason to bless God for the good influence they have had on the people. I hope the Honourable Society will be pleased to order me some Common Prayer-Books and Catechisms, than which nothing, (besides a Bishop) can be more advantageous to the successful ministry of, sir, your and the Honourable Society's very humble servant,

GEORGE PIGOT.

P. S.—I have frequent invitations to come to Providence, in Rhode Island Government, where I am a proprietor, and do humbly crave the patronage of the Honourable Society for that residence, when they are determined to send a missionary thither, whom it may suit as well to come to Stratford.

1722, September 13: An uproar was heard at
Yale College.¹⁰⁸ (The day following Commencement)

Timothy Cutler, rector of Yale; Jared Eliot, pastor of Killingworth; John Hart, pastor of East Guilford; James Wetmore, of North Haven; Daniel Brown, tutor at Yale; Samuel Whittlesey, pastor of Wallingford; and Samuel Johnson, pastor of West Haven, presented their written declaration "to the Rev. Mr. Andrew and Mr. Woodbridge and others, our Reverend Fathers and Brethren, present in the library of Yale College."

"Reverend Gentlemen,

"Having represented to you the difficulties which we labor under, in relation to our continuance out of the visible communion of an Episcopal Church, and a state of seeming opposition thereto, either as private Christians, or as officers,

and so being insisted on by some of you (after our repeated declinings of it) that we should sum up our case in writing, we do (though with great reluctance, fearing the consequence of it) submit to and comply with it, and signify to you that some of us doubt the validity, and the rest are more fully persuaded of the invalidity of the Presbyterian ordination, in opposition to the Episcopal; and should be heartily thankful to God and man, if we may receive from them satisfaction herein, and shall be willing to embrace your good councils and instructions in relation to this important affair, as far as God shall direct and dispose us to it."¹²⁵

All the signers were graduates of Yale, with the exception of Cutler — a Harvard man. They were identified with the Congregational system, which was now assailed by them in its principal stronghold. Great consternation followed. It was an humiliating rebuff; the men were of unimpeachable character and recognised ability.

1722, October 3: George Pigot wrote to the Secretary of the S.P.G. of latest developments in New Haven and Fairfield Counties.¹⁰⁹

Sir,—I write this from New-York, where I am soliciting for subscriptions towards the building a Church at Stratford, for the glorious work we have already undertaken, notwithstanding the poverty of the oppressed inhabitants. I have not been idle since my dismissal; and as I made quick dispatch on my setting out from home, so I've been diligent in promoting the good of our Church in this country. I shall, before Christmas, according to appointment, preach thrice at Fairfield, which is eight miles distant from my abode—as often at Newtown, which is twenty-two miles from Stratford—thrice, also, at Ripton, at the same distance—in which places I have and shall take care to improve the festivals of our Church to such purposes; and where these

do not intervene, on other week-days. On the 4th of the last month, at the desire of the president, I repaired to the Commencement of Yale College, in New-Haven, where, in the face of the whole country, the aforesaid gentleman and six others, hereafter named, declared themselves in this wise, that they could no longer keep out of the communion of the Holy Catholic Church, and that some of them doubted of the validity, and the rest were persuaded of the invalidity, of Presbyterian ordination in opposition to Episcopal. The gentlemen fully persuaded thereof are the five following, viz.: Mr. Cutler, president of Yale College; Mr. Brown, tutor to the same; Mr. Elliot, pastor of Killingsworth; Mr. Johnson, pastor of West Haven, and Mr. Wetmore, pas-

tor of North Haven. The two gentlemen who seemed to doubt are Mr. Hart, pastor of East Guilford, and Mr. Whittlesey, pastor of Wallingford. These seven gave in their declarations in writing, and, at the same time, two more; and these pastors of great note gave their assent, of whom the one, Mr. Buckley, of Colchester, declared Episcopacy to be *jure divino*, and the other, Mr. Whiting, of some remote town, also gave in his opinion for moderate Episcopacy.

This great outset towards a reformation in this deluded country has brought in vast numbers to favour the Church of England. Nay, sir, Newton and Ripton, if not Fairfield, do intend to petition the Honourable Society for Church ministers. The gentlemen above mentioned design, some of them, to go home for orders, and the rest will tarry till a Bishop comes, if ever it should please God to inspire those in authority to promote him. I mention this, sir, that those of the worthy gentlemen I have been writing about, who make application, may not be disappointed at their coming to England; but may, with the Honourable Society's good approbation, be sent back into the colony and parts adjacent at the same time.

Sir, I hope the Honourable Society will consider me, and grant me, according to a former vote, entered into their minutes, the preference of Bristol, if they shall dispose of Providence to another.

I shall now inform you, sir, of what obstructions I meet

with in my ministry, and they are several, viz.: that of Lieutenant-Governor Nathan Gould, who is a most inveterate slanderer of our Church—charging her with popery, apostacy and atheism—who makes it his business to hinder the conversion of all whom he can, by threatening them with his authority—and who, as a judge of the courts here, disfranchises men merely for being Churchmen; also, that of living under a *charter* government, in which there is not the least mention of ecclesiastical affairs; so that they have boldly usurped to themselves, and insultingly imposed on the necks of others, the power of taxing and disciplining all persons whatsoever, for the grandeur and support of their self-created ministers; also, that of lying slanders, continually spread against our Mother, as if she were a persecutress, and gaped for the tenth of the country's increase; and, though these deceivers pretend a firm attachment to the illustrious house of Hanover, yet they are frequently oppugning the king's supremacy. Lastly; another great obstruction is the want of Common Prayer-Books and Catechisms. I shall, in a short time, inform my Lord of London of the result of the affairs, after a meeting of a General Assembly some time this month, when the fate of these gentlemen and myself, in relation to the resentment thereof, will be determined.

1722, October (early): From Samuel Johnson's "Autobiography":¹¹⁰ "Mr. Johnson's parting with his [Congregational] people [in West Haven] was very tender; they loved him and he them. He therefore told them that if they could see reason to join with him in conforming to the Church [of England] he would go and take orders and return to them again, but their prejudices were so great, that they could not think of that. He urged them to consider and said they had hitherto admired his preaching and instructions, and above all his prayers, insomuch that several of the neighboring parishes would often come on purpose to hear them. Now he told them his instructions and prayers had all along been from the Church of England, and if they were so good while they did not know it, why should they think them less so now they did. They seemed much surprised at this. However, there were but four or five of them that could be reconciled to receive him again in orders. So after a few days he took a very affectionate leave of them and proceeded with Mr. Cutler and Mr. Browne on their journey. They were received with the utmost respect and kindness by the gentlemen of the Church of England both at Rhode Island and Boston. They were just then about building a new church at Boston and they chose Mr. Cutler to be the minister of it. The gentlemen [of the Church of England] there had engaged a passage in a ship just ready to sail, and very kindly at their own expense laid in every thing for their voyage and after a few weeks stay there, they embarked Nov. 5."

1722, December 15: From Samuel Johnson's "Autobiography":¹¹¹ "After a stormy but safe voyage of five weeks and four days they arrived in the Downs and landed on Saturday at Ramsgate on the Isle of Thanet, December 15th, 1722, and soon took horse and went that night to Canterbury. They there were obliged to wait three days for the stage coach. Meantime they desired to see everything curios in that ancient city and next day went to church at that venerable Cathedral where the music and appearance of every thing gave them an exquisite delight. They had no letters to anybody there; however next day after dinner they asked the landlord whether he knew the Dean, who at that time, was the most worthy Dr. Stanhope, whose character they knew; he said he knew him well, and upon their asking that favor, said he would very willingly introduce them to him. Accordingly upon his telling the servant that came to the door that they were some gentlemen come from America for Holy Orders, and desirous to pay their duty to the Dean, and the servant's making the report, the Dean was so far from bidding him to conduct them in that he came himself to the door, and taking them by the hand to their surprise said, 'Come in, gentlemen, you are very welcome, I know you well for we have just been reading your declaration for the Church' (which it seems had got into the London newspapers with their names to it and the Dean with sundry prebends who had dined with him were that moment reading)."

1723, January 11: Letter from General Francis Nicholson to the Secretary of the S.P.G., dated January 11, 1722/23 indicates how quickly news spread throughout the Atlantic seaboard and how much of a stake Churchmen in all the colonies felt that they had in Connecticut. Note his willingness to contribute to the travelling expenses of the Yale men and to the funds of the Society.¹¹²

Charles City and Port, [Charleston,] S. C., Jan. 11th, 1722.

Sir,

The affairs of the Reverend the gentlemen of Yale College, in Connecticut Colony, if rightly managed and encouraged, may be of great service to our holy mother, the Church of England, as by law established; and with submission I think that the ministers and people of those parts cannot, with justice or reason, blame the Church of England for taking care and encouraging those Reverend gentlemen who, out of conscience, left their communion. I am in hopes that the three Reverend gentlemen who are gone from New-England will receive Episcopal ordination, and 'tis probable that, according to their encouragement with you, others may follow their example; and it may be a very good way for the Society, or My Lord Bishop of London, to send missionaries to these parts, the procuring of whom hath been so very difficult and chargeable to the Society.

I herewith send you the copy of a paper which I had when I was in New-England, in the year 1687, given me by the Honourable John Wart Winthrop, grandson to John Winthrop, who was the first governor of Massachusetts Bay, and his father was first governor of Connecticut Colony, having obtained their charter from King Charles the Second soon after the Restoration. Richard Saltonstall was a knight, and the Honourable Gurdon Saltonstall is the present governor. Isaac Johnson, I think, married with my Lady Arabella, daughter to the Earl of Lincoln. Thomas Dudley, I think, was steward to that family, and some time governor of Massachusetts Colony, and father to Joseph Dudley, Esq., deceased, late governor of that province. With submission I think this paper may be made good use of at this juncture, concerning the Reverend gentlemen desiring Episcopal ordination, &c.

I herewith send you the letter I received from Boston concerning the Rev. Mr. Cutler, &c.; and I desire you'll please to wait on my Lord Bishop of London concerning it, and I hope, in God, he will be sent over for the new Church of England in Boston, towards the furnishing of which I design, God willing, to send them something by the next safe opportunity of writing to them, which I am afraid will not be till

1723, January 18: In England, awaiting ordination and assignment, Samuel Johnson, in the following "Representation" to the S.P.G.,¹¹³ indicated why he would like to be appointed to Christ Church in Stratford: "The representation which I hereby desire to make of my case and request to the Honourable Society, is as followeth: That whereas, I found myself obliged in duty, upon a serious and deliberate examination of the matter, to separate from the people which I had the care of, to join myself to the most pure and primitive Church of England, though I have hereby lost the good will of the greater part of that people, yet there is a very considerable number of the most serious of them that have an earnest desire of my return to them again, at least as near as possible, and who, if I should, would never submit to the administrations of any Dissenting teacher; and on my part, as I have a compassionate concern for that people, so I am earnestly desirous of having them still under my care, and for that reason of being placed as near to them as possible. Stratford (where I am well known) is within ten miles of them, so that if I were there I should be under advantage of doing service (according to my slender ability) among them as at Stratford. The Rev. Mr. Pigot (who is now missionary at Stratford) is desirous (as his letters testify) of being removed to Providence."

Providence is a place which extremely suffers for want of the means of religion; and the people are so far disposed to the Church of England that they are building a Church, and are able to do considerable to the support of it, and will

March; and I am in hope that the Society and the Bishop of London will provide for the Rev. Mr. Brown and Mr. Johnson, either in those parts or here; and if the Society or Bishop of London send them, for the encouragement of those Reverend gentlemen, I desire the Society will please to advance £7 sterling each for paying their passage, and it shall be most thankfully repaid by me. This affair of those gentlemen has made a great noise and bustle in New-England, and I herewith send you some of their public prints.

I herewith send a letter I received from the Narragansett Country, which affair I earnestly recommend to the Society and the Bishop of London; and I intend, God willing, by the first opportunity to send them something. I likewise send you a letter from one Mr. Gabriel Bernon; and the affair he writes about I earnestly recommend to the Society and the Lord Bishop of London, and I design, God willing, to send them something.

I also send you a letter I received from Marblehead, and I hope, in God, that Church will do well, and most earnestly recommend them to the Society; and, if they should want, I shall, God willing, send them something, as likewise the Church of England at Newbury, [Newburyport,] and I hope, in God, they will do very well there.

I most earnestly recommend these affairs to the Society and the Lord Bishop of London; and pray give the humblest of my duty to the Bishop, and my service, &c., to the rest. I am now daily in hopes of having the good fortune of hearing from you, and that all the affairs of the Society prosper in all respects; and for the accomplishment whereof nothing shall be wanting that lies in the power of

Your affectionate friend and humble servant,
FR. NICHOLSON.

I herewith send you a letter which I had formerly from the Rev. Mr. Cutler, and a letter for you from Mr. Commissary Bull.

* General Francis Nicholson, who was, at different times, in high authority in more than one of the colonies, and always very zealous in the cause of the Church, was, when this letter was written, Governor of South Carolina.

shortly, in all probability, address the Honourable Society for an interest in its case.

In case they should not, or the Honourable Society should not think fit to grant their request, there is another place,

viz., Ripton, within 14 miles of my former people, who are addressing the Honourable Society for its favours, where I would gladly be ordered, (at least for the present,) if their request should be granted.

If this be not practicable, I should be thankful if the Honourable Society would permit me to succeed Mr. Dean, Catechist, at New-York; and finally, if nothing can be done whereby I might be enabled to serve the designs of the Hon-

ourable Society in or near my own country, though I must confess it would be with the greatest reluctance that I should leave it, yet such is my affection to the Church of England, and especially to the glorious designs of that venerable body, that I hope I shall be contented, (if it should admit me into its service, which is what I humbly desire,) wheresoever it shall be pleased to send me.

SAMUEL JOHNSON.

1723, March 22: From Samuel Johnson's Diary:¹¹⁴

ed on the Right Rev^d Thomas [Green], Lord Bishop of Norwich, and at the parish church of St Martin-in-the-Fields, after morning Prayer, we were first confirmed and then ordained Deacons."

1723, March 31: From the same source:¹¹⁵

Martin-in-the-Fields, at the continued appointment and desire of William, Lord Abp. of Canterbury, and John, Lord Bishop of London, we were ordained Priests most gravely by the Right Revd Thomas [Green], Lord Bp. of Norwich, who afterwards preached an excellent sermon from Rom. ii. 4."

1723, September 22: The Yale men reached America from England.¹¹⁶

1723, November 4: Samuel Johnson arrived in Stratford,¹¹⁷ relieving George Pigot of responsibilities so that he might hasten to his labors in Providence, Rhode Island. With Johnson's eventful ministry here I am not concerned this morning, except to state that he began it under the heavy restraints of Connecticut law.

1727: The Assembly passed the Act of Toleration, exempting Anglicans from contributing to the support of the ministers of the Congregational and Presbyterian persuasion and from sharing the cost of erecting Protestant meeting-houses. Even so, inequalities continued to exist, as may be seen in the document of 1738 (below), which among other matters includes a reference to the Parish School in Stratford which Dr. Johnson founded soon after his arrival.

1729: An Abstract of the Proceedings of the S.P.G. (1728-1729), pp. 46-47, will indicate that Johnson's reports to the Society were regularly received:¹¹⁸

From the Reverend Mr. Johnson, Minister at Stratford in Connecticut, That he has baptized Mr. Mordecai Marks, a Jew, (who is a very worthy Profelyte, and a steady Communicant) as also two native Indians, both Adult, two Adult Negroes, and two Negro Children, and several other Children the last half year; And that the number of actual Communists in Stratford and Places adjacent (exclusive of Fairfield Parish) is 86, four of which were admitted the last half year.

From the Reverend Dr. Cutler, Minister at Christ Church in Boston, That he has baptized near 30 Infants and two Adults, and has received 8 Persons to the Communion, of Sobriety and unspotted Character; and that his People generally attend the publick Worship every Sunday with good Order and Devotion.

From the Reverend Mr. Honeyman, Minister at Newport in Rhode Island, That his Church is in a flourishing Condition, and that within the last two Years he hath baptized Eighty Eight, fourteen of which were Adults.

From the Reverend Mr. Pigot, Minister at Middletown in New England, That his Church both there and at Salem increases very much, having since his last baptism forty five Persons, four whereof were Adults, Thrice White People, and One Negroe; received eleven to the Communion, and prepared several others against his next administering.

From the Reverend Mr. Miller, Minister at Braintree in New England, That since he hath been there he hath baptized Eleven Children, and the number of his Communicants is Seventeen

1738, May: From many parts of Connecticut, Church of England people sent to the General Assembly lists of petitioners for equal benefits in the returns and profits from the sale of lands in the Western Townships. The important appeal accompanying their signatures is edited here for the first time:¹¹⁹

To the Hon^{ble} The Governor Council & Representitives of his Majesties English Colony of Connecticut in General Court to be Assembled at Hartford in the Said Colony, on the Secund Thursday of May Next, being in the year of our Lord 1738.-- The Humble Address of the Members & professors of that part of Christs Church called the Church of England Living in And under the Goverment of the Said Colony— May it please your Honour, and the Hon^{ble} General Court,

We the Subscribers Members & Professors of the Church of England, living in this His Majestie's Colony of Connecticut, being his Majesties most Dutyfull & Loyal Subjects & Sincerely well attached to the Constitution of this Goverment, do humbly beg Leave To lay an Address before y^r Honour & this Assembly, relating to An Affair which as we apprehend does very nearly concern us.

And that this our Address may meet with the more favourable Reception, we would in the Entrance thereof, assure your Honour and this Assembly, that (however we may be misrepresented) we are in no wise disaffected to this Corporation as it is incorporated by Royal Charter, but Do bear an hearty Affection To its Constitution and the Priviledges thereof: and Do therefore beg yt nothing we have To offer may be interpreted as Savouring of Any Dissatisfaction or any Aim at undermining it, or interrupting the peace of it, in the peace whereof we Seek our Peace.

In this Good Opinion, & cordial Affection to the Constitution and Goverment of this Corporation, we have been much confirm'd from the Consideration of that Impartial Justice observable from time To time in the members of this Assembly, Constituting the Legislative Power of this Colony: A particular Instance wherof we have Experienced in that generous & Just Act of Assembly passed in May in the year 1727, whereby the Professors of y^e Church of England are Exempted from contributing To the Support of the Ministers of the Congregational or Presbyterian persuasion, which are those that are particularly countenanced by the Laws of this Goverment, & from paying towards building Meeting Houses, where Such professors of the Church of England have the Advantage of Attending Divine Service according to the Rules and Methods of publick Worship established in England: And the same Act provides for the Support of their own Ministers and their own method of worshiping God.

From whence we conclude that it is the Opinion of the Legislature of this Goverment, that it is not only, not Right To compel People To the Support of that Worship & Ministry which they Soberly differ from; but also that it is Just and Right for every one to have the benefit of his own Way of Worship & of his own labour & estate, to Support yt way of worship which he sincerely believes to be right: And therefore we persuade our Selves that it is in consistant with the received & allowed Principles of this Legislature To oblige us by any Ways or Means, To contribute to the Support of the Churches or Ministry perticularly countenanced by the Laws of this Goverment.

That therefore which gives Occasion To this Address is, that we have been informed that an act was passed in the last Assembly, held att New-Haven Respecting the Seven Townships laid out in the western Lands belonging to this Corporation of which we Are Members, whereby the Moneys arising from the Sale of those Lands, was appropriated Either to the Use of the Schools, or to the Support of the Ministers of the Presbyterian or Congregational persuasion, (being those particularly countenanced by the Laws of this Goverment) to be Divided to the several parishes in proportion To their several Lists, & this in such a Manner that we of the Church of England, cannot according to the Tenor of the Sd Act, claim any Share of them, for the Support of our ministers or Schools: And that there was a bill prepared And passed in the lower House which we are Told may probably pass thro the whole Legislature at this Assembly, whereby the publick Monies Arising from the Loan of the Last Emission were also To be appropriated to the Support of the Ministers aforesaid peculiarly Countenanced by the Laws of this Goverment in a manner that would exclude us from having any Share in the Same for the Support of the Ministers of the Church of England---

Now these proceedings of the Last General Assembly are what we humbly beg Leave with all due Deference to your Honour & this Assembly to object to. Not that we are in the least invidious towards our brethren of the congregational persuasion, or would aim at hindring the passing of the Bill last mentioned into An Act, so far from this that we do heartily applaud so Good and generous a Disposition in that Assembly in being concern'd to provide a certain & sufficient Support for the Ministers of Religion in this Colony; But because it appears to us that it would be A Manifest Injustice for us to be Denyed our Share in those publick Monies, for the Support of our Ministers, and that therefore according to the known And received Principles of this Legislature (as appears by the Act above mentioned) the sd act & Bill ought To have been formed in Such A manner as to secure to us our Proportion of the Said publick Monies, as well as to our Brethren of any other Denomination. And that for these Reasons

1 Because the Doctrines and Principles of the Church of England do professedly & most certainly tend (at least equally with those of any other Persuasion) not only to fit & prepare men for eternal Happyness in the Life To come, but also to promote the publick Good of Society in this World, by teaching them to be sober virtuous & industrious in their Callings, Serious & Devout towards God, & Just & Charitable towards men, & in every respect to be good Christians, kind Neighbours Upright Magistrates dutyfull Subjects, and faithfull & conscientious in every Relation & Condition of Life: & consequently her Professors ought to have the like Equitable & favourable Treatment, with those of any other Denomination of Christians.

2. Because the Church of England is that Profession & Persuasion which is established in our Mother Country at home, and which his most sacred Majesty professeth, & has bound himself by Oath to Maintaine, from whom we receive & under whom we hold our Charter Priviledges, & who therefore, with those in the Goverment & Administration under him, will be apt to resent any unequal Treatment which the members of that Church may receive from the Provinces Abroad, under his Majesties Goverment and Protection: and we Should be very Sorry To have any thing done among us that may tend to bring his Majesties Displeasure upon this Corporation.

3 Because the Welfare and Happyness of this as well as all other Goversments depends upon the Union &

joint Endeavours of all the Members of it in Promoting one & the same common Good & General Interest: whereas an unequal Treatment of different Denominations of Christians is apt to breed Envies Animosities, & Contentions, which necessarily Tend to weaken the Hands of Goverment, destroy the publick Tranquility and procure a great many Disadvantages to the general Weel & Prosperity of the Goverment.

4 Because it has been once and again delivered as the Judgment of the Attorney & Solicitor General at home, & by the Lords Justices (During the Kings Absence in the Year 1725) in their Letter to the Lieutenant Governor of Boston (all which we are ready to produce) that there is not, & cannot be any Such thing as a regular Establishment of any one Denomination of Christians in these Colonies to the Exclusion of the rest, without an explicit Consent of his most Sacred Majesty: (the Same also appears from the late Letters of the Bishop of London and Society to the Ministers of Hampshire) And consequently we standing at least upon an equal Foot with our Brethren of any other Denomination, have an equal Right with them in any common Interest, & particularly To have our proportionable Share in any publick Monies that have or may be granted for the Support of the Ministry or Schools.

5. Because (as we humbly presume) we have equally a Right in Equity to our proportion in those unoccupied Lands with our Brethren of any other Denomination, forasmuch as all the Lands with in the Bound of this Goverment, being purchased or conquered by our Common Progenitors or Ancestors, were by the Royal Charter alike granted & confirmed according To their Several proportions of the Rights, To the whole Corporation consisting of the Body of the People, that is To all that are free of this Goverment, with their Successors & assigns, To be held for their common use and Benefit, and this without limiting them to those of any particular Sentiments in Matters of Religion: & consequently those Unoccupied Lands are their common Estate & Interest: so that none of their Descendants or Assigns can be Equitably excluded from the Benefit of any Sale or Disposition to be made of them, whatever Denomination they are of in Matters of Religion.

6 Because we bear an equal Proportion in the publick Taxes for supporting the Goverment, and for paying the Members of the Assembly who are our common Representitives, & that while they are consulting & passing acts for the Publick weel, yea even while they are consulting Measures for the Disposing of this very Money, As also for defraying the Cost of all the Emissions of the publick Bill of Credit, & for Supporting the Credit of them (which Taxes we have always been chearfully willing To pay) and consequently the Loan of any Emissions of them being a Common Interest, we presume we have a Right to an Equally proportionable Share in the Benefit accruing therefrom with those of any other Denomination, according to that Just Maxim in the Law (Qui sentit onus, sentire debet et commodum i e: he that feels a Share in the burthen, ought also to Enjoy his Share in the Advantage.

7hly And Lastly, That which gives us the greater Reason to insist upon this, is that the Said Act & Bill appear to us to have a manifest Inconsistency with the intent of the Act first Above-Mentioned, passed in the last Year of his late Majesties Reign, whereby the Members of the Church of England were exempted from paying to the Support of the Ministers of the Congregational Persuasion, & Provision was made that their Proportion of the Ministers Rate, Should go to the Support of their own Ministers: Whereas according to the Tenor of the Act and Bill above mentioned we Should be obliged to contribute our Proportion towards the Support of the Congregational Ministry, from which by this Act we had been Exempted,— And by the way we would take this Occasion to observe, that the Like inconsistency we humbly apprehend there is between the Intent of the Said Act, and the grants that have been made by some late Acts of Assembly of certain Sums of Money out of the Treasury of this Colony to the Parishes of west-Haven & North-Groton of which we are laid under a Necessity of paying our Proportion by paying our Country Rates: (Not To Mention the Contrivance that has been made use of in Some Places to elude the intent of this Act by comprehending the Ministers Support in the Town Rate, and thereby obliging us To contribute to the Support of y^e Congregational Minister by paying our town Rate.)

Upon the whole therefore, what we humbly intreat, and for these Reasons beg leave to expect from your Honour and this General Assembly, is, that Some Alteration may be made in our Favour of the Act Above-mentioned, & that Some Amendment may be made of the Bill proposed by the late House of Representatives if it Should again come under Consideration: so that we may be Secured of our Proportion of those publick Monies Towards the Support of our Ministers, and that our Schools also where we have any peculiar To ourselves, May have their proportional Benefit of the Said Act, as also of the 40 Shillings upon the 1000 which has hitherto been denied to the School of the Church of England at Stratford. ←

And To Conclude, as we Should be verry sorry to be laid under any Temptation to complain of any unequal Treatment from the Goverment under whose Protection we live; so we do most humbly intreat that, Not only on this, but all other Occasions that may at any time occur, Your Honours would be pleased to consider us as a part of your selves, and that we may have equal Justice done us, & the like Favours shewed us with the rest of our Brethren, with whom we desire to live in peace and Charity, & to joyn Heart & Hand in promoting the publick Weel of this Goverment, (on which that of our Selves & Posterity does also depend) as being Fellow Members of this Corporation, & Fellow Subjects of his Majesty Under the Jurisdiction of this Colony. In hopes of which (as in Duty bound) we Shall ever pray for the Health and Happiness of your Honours & all the Members of this Assembly, And for the Peace & Prosperity of this Colony.

[One hundred and two Stratford Churchmen signed as being "Under the pastoral Care of the Rev^d Mr Johnson of Stratford"—first the "Church Wardens;" then "Vestry;" and finally "The other people."]

Under the Pastoral Care
of the Revd Mr. Johnson
of Stratford to the number
of 102

Church Wardens
Samuel Fairchild
James Leforier
Charles Lee
Vestry

330b

William Beach
Gerlione Edwards
Miller Frost
Thom as Lett
John Benjamins
Abraham Bardsley
John Lett
Samuel Blagge
Abel French
Will. Wilcockson
Joseph Broome
William Smith
Elizabeth Carter
Francis Parlow
Zachariah Clarke

The other people.
James Wakeley
John Wilcockson

Daniel Wakeley
Ezraor Wakley
Israel Bardsley
Edmund ~~Booth~~
James Fairchild
Samuel Fairchild
Ephraim Fairchild
George Tyley

Paul. Maveri
Samuel Hawley
Edward Hinman
Peter and Ethel
Richard Burton

Zachariah Bullock
Andrew Reedston
John Lane
Jacob Lane
Timothy Tittarson
Timothy Tittarson son &
Zachiel Bardsley
Joseph Wilcockson
Charles Carter
Benjamin Blackman
Timothy Blackman
John Hawley
Thomas Stratton
En Tree
D. Loring

Benjamin Pearce
 Thomas Silby
 Francis Bayliss
 William Smith
 William Smith junr.
 William Beardley
 William Boardley Jr
 Ebenezer Beardley
 Samuel Beardley
 Moses Beardley
 John Wheeler
 Ebenezer Hubbel
 David Peat
 Joseph Peat
 Samuel French junr
 Jeremiah French
 Thomas Salmon
 Thomas Scudamore
 William Hodge
 John French
 Jonathan French
 Isaac Clarke
 John Clark
 Samuel Preston
 Stephen Frost
 Malon Stein
 Richard Hubbel
 Richard Blaekleach
 Robert Wheeler
 John Mallit junr

George Wyldman
 Joseph Hilton
 Daniel Hilton
 Thaddeus Hilton
 Samuel Hilton
 James Hilton
 Josiah Hilton
 Charles Clarke
 Ebenezer Sherman
 Caleb Beardley
 John Beardley
 Francis Beardley
 Jonathan Beardley
 Jacob Baldwin
 Benjamin Cogswell
 Abraham Tulling
 Elisha Blagge
 Joseph Collens
 W. Hill
 Don Edward
 Ben Nichols
 George Clark
 Nathaniel Linus
 Joseph Nichols
 Hugh Cursey

1739, October---May, 1740: Connecticut Churchmen witnessed the passage of an Act providing them with the privileges for which they petitioned in 1738: "It is now Declared and Resolved &c That whosoever any of The s^d Towns & parishes Shall by Their Major Vote as aforeSaid, Sequester Their Money Raised as Afores^d, To The Support of The Gospel Ministry As by The Laws of This Colony Established; In That Case The Members of The Church of England within Such Town or Parish Shall Have a Right to and Shall Receive Their Quota of Such Money according To Their Lists of Poles & Rateable Estate at The Time of The Grant of \$^d Money in The Year 1738, to be Used and Improved by Them for The Support of Their Ministry, where There is a Person in Orders According To y^e Cannons of y^e Church of England, Settled and Abiding among Them and Performing Divine Services So Near To Such persons as hath Declared them selves of y^e Church of England, That they Can Conveniently & Do Attend The Publick Worship There: and in Case Such Members of The Church of England Shall Neglect To Improve Their Money as Afores^d for The End Afores^d They Shall forever Loose The Benefit Thereof; and The Treasurer of The Colony Shall Recover The Same Quota as Afores^d for y^e Use of y^e Colony.¹²⁰

I have no time to tell you about the personal lives of the heroes of the underground, who helped create this parish, or of the early parishioners who steadied it until the mid-eighteenth century. Their extant letters, wills, tombstones and official acts in the local courthouse and in the Archives of the State of Connecticut deserve careful study. Once the Stratford Anglicans broke the severity of the Blue Laws, the Church began to spring up everywhere. The ministry of Samuel Johnson was central in extending the witness of the Church of England to every vital area of the commonwealth. To the underground movement, to the copies of the Book of Common Prayer in private homes, to the loyal and strategic work of the S.P.G., and to the help from Rye in Westchester County, N.Y., this parish must ever be indebted. The aching hands and bleeding feet of our forefathers, who bore the burden and heat of the day, have given you (and all of us in the present Diocese of Connecticut), communion in the Catholic Church, the confidence of a certain faith, the comfort of a reasonable, religious and holy hope, and, I hope, favor with God and charity with our world.

The reader is reminded that the Connecticut Historical Society has genealogical materials covering the families of the earliest Stratford Anglicans. Their wills are filed in the State Library in Hartford. The foregoing paper is indebted to the following printed works in addition to the printed facsimiles and to the manuscripts cited and reproduced:

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FOOTNOTES:

1 James Shepard, op. cit., 16. The annals here gathered through 1630 are largely from this work.

2 W. S. Perry, op. cit., I, 86.

3 See Thomas C. Pitkin, "William Blackstone," in William B. Sprague, Annals of the American Pulpit, V (Episcopal), N.Y., 1859, 1-3; see also W. S. Perry, op. cit., I, 86-89.

4 E. E. Beardsley, op. cit., I, 9.

5 Ibid., I, 9.

6 Ibid., I, 10. 7 James Shepard, op. cit., 18.

8 See Samuel Orcutt, op. cit., I, 184-185 and 315-317; W. H. Wilcoxson, op. cit., 51.

9 James Shepard, op. cit., 18.

10 E. E. Beardsley, op. cit., I, 13.

11 James Shepard, op. cit., 18-19.

12 E. E. Beardsley, op. cit., I, 15. (He quotes from Poor's English Civilization in America, 61.)

13 James Shepard, op. cit., 19.

14 See Maud O'Neill, "A Struggle for Religious Liberty: An Analysis of the Work of the S.P.G. in Connecticut," Historical Mag. of the P. E. Church, XX, no. 2 (June, 1951), 173-189, esp. 174.

15 W. H. Wilcoxson, op. cit., 72.

16 E. E. Beardsley, op. cit., I, 16.

17 James Shepard, op. cit., 19. 18 Ibid., 19.

19 Morgan Dix, ed., A History of the Parish of Trinity Church in the City of New York, (Part I), N.Y., 1898, 42-44.

20 See E. E. Beardsley, op. cit., I, 10-12; Nelson R. Burr, Christ Church Parish and Cathedral: 1762-1942: An Historical Sketch, Hartford (C.M.P.C.), 1942, 5. Also E. L. Pennington, op. cit., 5.

21 See The Public Records of the Colony of Connecticut, from 1665 to 1678, ed. J. Hammond Trumbull, Hartford, 1852, 15. On the religious problems of Rye, see pages 120, 142, 150, 232, 240, 252 and 321.

22 See Morgan Dix, op. cit., 37-42; E. E. Beardsley, op. cit., I, 16-17.

23 W. H. Wilcoxson, op. cit., 151-153; 157-159; Samuel Orcutt, op. cit., I, 315-317.

24 W. H. Wilcoxson, op. cit., 135-136.

25 Ibid., 316-317.

26 Connecticut State Library: Ecclesiastical Papers (1659-1789), series 1, vol. 1, document 30.

27 W. H. Wilcoxson, op. cit., 161.

28 James Shepard, op. cit., 20.

29 Dixon R. Fox, op. cit., 46-47.

30 James Shepard, op. cit., 20; Howard E. Kimball, "The Anglican Church in British North America: Ecclesiastical Government before 1688," British Humanitarianism: Essays Honoring Frank J. Klingberg, ed. Samuel Clyde McCulloch, Philaa., [1950], 84-99.

31 James Shepard, op. cit., 20. 32 Ibid., 20.

33 Ibid., 21.

34 Samuel Orcutt, op. cit., 316-317; E. E. Beardsley, op. cit., I, 17.

35 Elizabeth Hubbell Schenck, History of Fairfield, Fairfield County, Connecticut, 1639-1818, (2 vols.), N.Y., 1839-1905, I, 267-268.

36 Christ's Church at the Town of Rye in the County of Westchester and the State of New York (1695-1945): A Chronological Historical Review, [Rye, N.Y., 1945?]

4

37 James Shepard, op. cit., 21.

38 Full details appear in Charles Washington Baird, op. cit., 92-127. See also Dixon R. Fox, op. cit., 46-49.

39 The Public Records of the Colony of Connecticut, from August, 1689, to May, 1706, ed. Charles J. Hooley, Hartford, 1868, 192. 40 Ibid., 205.

41 Quarter of a Millennium: Trinity Church in the City of New York, 1698-1947, ed. E. Clowes Chorley, Philadelphia, [1947], 8-10.

42 James Shepard, op. cit., 21.

43 Edgar Legare Pennington, "The S.P.G. Anniversary Sermons 1702-1783," Historical Mag. of the P. E. Church, XX, no. 1 (March, 1951), 10-43.

44 Public Records of the Colony of Connecticut (1689-1706), 328.

45 W. S. Perry, op. cit., I, 564.

46 Christ's Church at the Town of Rye...A Chronological Historical Review, 4.

47 David Humphreys, An Historical Account of the Incorporated Society for the Propagation of the Gospel in Foreign Parts. Containing their Foundation, Proceedings, and the Success of their Missionaries in the British colonies, to the Year 1728, London, 1730, 61-63, 335-336. (Copy in Trinity College).

48 For an over-all picture of the American Church at this time, see "An Account of the State of the Church in North America" (November, 1702) By George Keith, Evan Evans, Alexander Innes, Edmond Mott, John Talbot, William Vesey, and John Bartow," Historical Mag. of the P. E. Church, XX, no. 4 (Dec., 1951), 363ff., esp. 403.

49 Samuel Orcutt, op. cit., I, 296.

50 W. H. Wilcoxson, op. cit., 177-179; 181.

51 Dixon R. Fox, op. cit., 214.

52 Christ's Church at the Town of Rye, 5.

53 The Church in Connecticut, 1705-1807, 3-4.

54 Robert Bolton, op. cit., 149.

55 Ibid., 155-156; 163.

56 Documentary History of the P. E. Church (Connecticut), I, 8-12.

57 The Church in Connecticut, 1705-1807, 4.

58 Robert Bolton, op. cit., 165.

59 Ibid., 167-169. 60 Ibid., 166-167.

61 Documentary History of the P. E. Church (Connecticut), I, 17-18. 62 Ibid., I, 18-19.

63 E. E. Beardsley, op. cit., I, 21-22.

64 Documentary History of the P. E. Church (Connecticut), I, 19-22. 65 Ibid., I, 33-34.

66 Ibid., I, 22-26. 67 Ibid., I, 26-28.

68 Robert Bolton, op. cit., 176-177.

69 Ibid., 178.

70 Documentary History of the P. E. Church (Connecticut), I, 35-36. 71 Ibid., I, 29-31.

72 Morgan Dix, ed., op. cit., Part I, 165.

73 Documentary History of the P. E. Church (Connecticut), I, 36-37. 74 Ibid., I, 38.

75 Samuel Orcutt, op. cit., I, 316-317.

76 William Stevens Perry, op. cit., I, 566; E. E. Beardsley, op. cit., I, 16-17.

77 Robert Bolton, op. cit., 185, 170.

78 W. H. Wilcoxson, op. cit., 177-179, 181.

79 Robert Bolton, op. cit., 187.

80 The Records of the Colony of Connecticut (1706-1716), 104.

81 The Church in Connecticut, 1705-1807, 5-6.

82 Ibid., 6-7. 83 Ibid., 8-9.

84 Earlier transcribers (e.g., under Jan. 16-17, 1710) have read "William Rawlinson," but the attached facsimile seems to justify "Ronaldson" or "Rounoldson." This name ought to be carefully checked in the papers of the S.P.G. as soon as possible for establishing the correct surname.

85 For details concerning Daniel Shelton, see W. H. Wilcoxson, op. cit., 448-449.

86 Documentary History of the P. E. Church (Connecticut), I, 45-46. 87 Ibid., I, 46-57.

88 Christ's Church at the Town of Rye, 8-9.

89 W. H. Wilcoxson, op. cit., 184-186.

90 Mass. Historical Soc. Collections, XIV (1816), 297-301, esp. 299.

91 Documentary History of the P. E. Church (Connecticut), I, 47-49. 92 Ibid., I, 50-51.

93 Ibid., I, 49-50. 94 Ibid., I, 51-52.

95 An Abstract of the Proceedings of the Society for...1715, London, 1716, 26-29.

96 Samuel Johnson, President of King's College: His Career and Writings, ed. Herbert and Carol Schneider, (4 vols.), N.Y., 1929, I, 11.

97 Ibid., I, 11.

98 Frank J. Klingberg, "The Expansion of the Anglican Church in the Eighteenth Century," Historical Mag. of the P. E. Church, XVI (1947), 292-301, esp. 299.

99 Maud O'Neil, "A Struggle for Religious Liberty" loc. cit., 175. 100 Robert Bolton, op. cit., 206.

101 Documentary History of the P. E. Church (Connecticut), I, 52-53.

102 Samuel Johnson...His Career and Writings, I, 497ff. 103 London, 1722, 40-41.

104 Samuel Johnson...His Career and Writings, I, 13.

105 W. S. Perry, op. cit., I, 287. Perry says wrongly that Trinity Sunday fell on May 31, 1722.

106 Samuel Johnson...His Career and Writings, I, 13-14.

107 Documentary History of the P. E. Church (Connecticut), I, 58-58. 108 Edgar L. Penning, Church of England Beginnings, 13.

109 Documentary History of the P. E. Church (Connecticut), I, 58-60.

110 Samuel Johnson...His Career and Writings, I, 15-16.

111 Ibid., I, 16-17.

112 Documentary History of the P. E. Church (Connecticut), I, 53-56. 113 Ibid., I, 61-62.

114 E. E. Beardsley, Life and Correspondence of Samuel Johnson, (2nd ed.), N.Y., 1874, 36.

115 Ibid., 37. 116 Ibid., 54.

117 Samuel Orcutt, op. cit., 320.

118 Appended to a Society sermon preached by Zachary Pearce, London, 1730.

119 Connecticut State Library: Ecclesiastical Papers (1659-1789), series 2, vol. 5, document 56, pages a, b, c, d.

120 Connecticut State Library: Ecclesiastical Papers (1659-1789), series 1, vol. 10, document 335.

AN APPENDIX BY CAROLYN HUTCHENS



DID ANGLICANS SETTLE THE TOWN OF STRATFORD?

In the light of recent discoveries, there seems to be a possibility that the first settlers of Stratford, Connecticut, were loyal adherents of the Church of England, in spite of general belief to the contrary. The Rev. Adam Blakeman, the first minister at Stratford, was a regularly ordained priest of the Church of England, who had served successfully in Derbyshire and Leicester, and who was accompanied by a number of his parishioners when he came to this country approximately in 1640.¹ That he came as a dissenter from the Church of England has been assumed,² but he was not "Puritan-minded" in England and there is no record of his ever having renounced the Church either abroad or after his arrival in America. For some time we have known that he was born in Staffordshire, England, in 1598, and that he was graduated from Christ Church, Oxford, where he matriculated on May 23, 1617.³

Recent correspondence with the Rev. Wilford Austin Pemberton, rector of the church at Breaston, Derby, England, has supplied information to confirm the present writer's belief that Mr. Blakeman was not a dissenter. Dr. Pemberton stresses the fact that Blakeman's appointment to a parish in Leicester was made by the Dean and Chapter of Christ Church, Oxford, an institution most loyal to the Church and King, and that it was unlikely that they would appoint a Puritan.⁴ Dr. Pemberton is continuing his researches.

Little is actually known of Mr. Blakeman's ministry at Stratford. The earliest Town Record extant is dated 1650, and the earliest Church Records (Congregational) begin in 1675, ten years after Mr. Blakeman's death. (How did the first papers come to be destroyed?) The history of the beginning of the settlement at Stratford has to be pieced together through other sources, most of them fragmentary. Even the names⁵ and the date of arrival of the first settlers are not certainly known, but it is apparent that they were not a part of the Connecticut Colony when the Fundamental Orders were issued and the General Court established in 1639. When the General Court, in that year, sent Roger Ludlow to establish a plantation at what they called "Pequonnock" [our present Stratford], territory believed to be unsettled, he found the Blakeman group already on the land and reported that he moved on to occupy a settlement at Fairfield instead. His communication seems to be the first knowledge that the Connecticut Colony had of Blakeman's existence.

Blakeman's settlement was new, and there was yet no law in Connecticut which precluded the presence of an Anglican priest and his followers. (There were priests elsewhere in New England.)⁶ The strict enforcement of uniformity under an Established Church and the "Blue Laws" came later. Connecticut did not disturb the Blakeman group in the practice of its religion. There is no record that their beliefs were questioned or their settlement endangered.

When, soon after Stratford became integrated in the Connecticut Colony, the Commonwealth was established in England, making the use of the Prayer Book felonious, Mr. Blakeman and his people may have discontinued using their liturgical forms, to all appearances conducting their services like those in other Connecticut towns. This accommodation of their practice to the English law makes it understandable why later historians, faced with little or no information about the beginnings of Stratford, might conclude that Blakeman was a dissenter, even from the first.

The Restoration of the Royal Family in England probably did not change the type of public services conducted during the interregnum. Connecticut had become rigidly Calvinistic, and Prayer Books understandably continued in hiding. Having ministered to his people for nearly two decades without these printed guides, Mr. Blakeman, now 62, looked wistfully toward retirement. When, in 1664, however, a group met to call the Rev. Israel Chauncey to assist Mr. Blakeman, protest seems, for the first time, to have disturbed the quiet town, and during the year following Mr. Blakeman's death, a bitter quarrel burst suddenly into the open. The town witnessed a serious division of opinion, basically on religious beliefs but ostensibly on the choice of a proper successor to Mr. Blakeman. Those who were full members of the Congregational Church in any town had the right to call a minister, but the amount of salary paid to him was fixed by town vote---by all the voters. When the Stratford vote was taken, those of the Congregation Society who had called Mr. Chauncey were found to be a minority, and the majority refused to allot the salary until some basic pastoral compromise might be reached. It seems likely that the majority of the town were Anglicans by conviction, that is, deprived Anglicans, but since the law forbade the establishment of the Church of England, they held out for a reductionist or lenient Congregational policy. In their letters to Mr. Chauncey and his Society, they indicated a desire to cooperate but only if their children might be baptized, as was customary in England, and if other church privileges should be extended to them, notwithstanding the fact that they did not wish to become full members of the Congregational Church. Mr. Chauncey refused to accept any compromise. (Mr. Blakeman, it seems, had met the wishes of the majority in a satisfactory way.)

The majority group eventually called their own minister. Both, for a time, received the same salary and used the same meeting house---though at different hours on the Lord's Day. (It is significant that this second group did not ordain their leader. Did they believe that only bishops might effectively ordain?) After conflicts continued to arise, the "half-way Covenanters" removed from the Stratford Society and from Stratford itself.

Perhaps remnants of the second group made an attempt to bring the Church to Stratford as early as 1690. We have few facts to guide us beyond indirect evidence and inference. At all events, in 1702, a considerable group petitioned Doctor Compton, the Lord Bishop of London, for a Church of England missionary. When, in 1706, the Rev. George Muirson came from Rye, New York, to minister in Stratford, he was met by a large and enthusiastic group of people, anxious to have their children baptized and some, to receive the Sacrament of the Holy Communion. At the time of his visits, the Venerable Society for the Propagation of the Gospel in Foreign Parts was notified that the Congregational minister, the Rev. John Reed, was willing to receive Holy Orders in the Church of England. The following year, Stratford Churchmen began raising money for the building of an Anglican Church. The heightened activity of Anglicans between 1702 and 1707 can best be explained by a long preparation. It is probable that the establishment of the Anglican Church in Connecticut in 1707 was the fulfillment of a desire that had persisted in the community during the sixty-odd years that followed the arrival of the priest, Adam Blakeman.⁷

¹ See Cotton Mather, Magnalia Christi Americana, London, 1702.

² For example, see Samuel Orcutt, A History of the Old Town of Stratford and the City of Bridgeport, Connecticut, (2 vols.), [Fairfield?], 1886, I, 186: "These families were all, probably communicants in the English or Episcopal Church when they left their native land, and brought their certificates as such, with them to America. In the list of the ship that brought three families that settled in Stratford---William Beardsley, William Willcoxson and Richard Harvie, it is said: 'the parties have certificates from the minister of St. Albans in Hertfordshire, and attestations from the justice of the peace according to the Lord's order.' These certificates as communicants, and attestations of loyalty--they having taken the oath of loyalty--by the justice, were a prerequisite to the privilege of emigration. The Rev. Adam Blakeman himself was not only a communicant, but a regularly ordained minister of the English Church in good standing, having been suspended from officiating as a clergyman, for nonconformity to a few particular forms of service, then not in the prayer-book. One of these was the requirement that persons

while partaking of the sacrament should be in a kneeling position. This kneeling was the form of the Roman Catholic Church in which they taught the 'Worshiping of the Host.' This form, the Puritans thought, was idolatry, and therefore refused to observe it." [Orcutt does not document this guess.] For the list of certificates, see Orcutt, I, 122. Speaking of the original Anglican settlement under Blakeman, Orcutt (I, 315-317) writes: "They came to America with no other name than dissenting members of the Church of England, and as such were organized into a local body and called the 'Church of Christ in Stratford.' It is not a supposable thing that these persons, although placed in church organization, without the approbation of a Bishop, could at once forget, or wholly forsake the religious training received, or their affection for the church and its usages, from which they were separated. Hence, in 1666, when some questions of church discipline arose there were found those who desired to maintain and be governed by rules which had been familiar to them in England."

3 See Cotton Mather, op. cit., passim.

4 Orcutt, I, 315-316, assumes, on the basis of the New Haven Historical Society Papers, III, 307, that those who came "from England to this country were compelled to do so or observe certain rites and ceremonies of the English Church, which they believed unscriptural, and therefore wrong. They objected to the cap and surplice, the ring in marriage, the cross in baptism, the rite of confirmation, kneeling at the Lord's supper, etc." Many immigrants came for reasons of business, largely in the hope of improving their fortunes. For a recent study of the Puritans in Anglicanism, see Prof. I. Calder, Activities of the Puritan Faction in the Church of England, 1625-33, London, 1957.

5 Orcutt, op. cit., I, 184-185, lists seventeen families and gives the approximate numbers in each.

6 See the early pages of William Stevens Perry, The History of the American Episcopal Church, 1587-1883, (2 vols.), Boston, 1885, vol. I; and James Shepard, The Episcopal Church and Early Ecclesiastical Laws of Connecticut, Preceded by a Chapter on the Church in America, New Britain, 1908.

7 The Rev. Wilford Austin Pemberton, B.A., B.D., Ph.D., A.K.C., wrote me under date of May 4, 1957, my letter to him having been forwarded by the Bp. of Derby: "I have visited Leicester and found that [Blakeman] was minister of Great Bowden from 1624 to 1628; and that he has signed the transcripts of the register from 1627 as 'Adam Blakeman, minister.' He had been presented to Great Bowden by the Dean and Chapter of Christ Church, Oxford. He signed as minister, because the benefice was not strictly a rectory or a vicarage, and not therefore as he disliked the title of rector or vicar. It is interesting to note that St. Nicholas, Little Bowden and Market Harborough, contiguous parishes, were also in the gift of the D. and C. of Christ Church, Oxford. Richard Mouse the minister of St. Nicholas, Little Bowden, was an eminent royalist, instituted in 1626, and ejected by the Parliamentarians as early as 1642. It is unlikely that Christ Church, Oxford, would appoint 'Puritans,' it being an institution most loyal to the King. Nicholl's History and Antiquities of the County of Leicester, a first rate and exhaustive work, states that Blakeman was minister of Bowden Magna 1624-8 and that in 1584 Bowden Magna was returned as a peculiar, exempt from the jurisdiction of the Archdeacon (Vol. II, pt. ii, 1798, p. 475) and that the value of the curacy in 1646 was but £20 pa. (p. 478). The archdeaconry county of Leicester was once in the Lincoln Diocese."

ILLUSTRATIVE DOCUMENTS

DOCUMENT I.

AN ACCOUNT OF THE SUFFERINGS OF THE MEMBERS OF THE CHURCH OF ENGLAND AT STRATFORD.

[An Account of the Sufferings of the Members of the Church of England at Stratford.]

A true narrative of the late persecution, which hath been lately cruelly acted by the authority of the Colony of Connecticut in New England, upon and against the members of the Church of England, being professors of the same faith, and Communicants of the same Church of England, as by law established; the said government of Connecticut being, at present, in the hands of Independents, (viz. :)

Firstly.—Whereas, there hath been, for twenty or thirty years past, a considerable number of Freeholders, inhabitants of the town of Stratford, professors of the faith of the Church of England, that are desirous to worship God in the way of their forefathers, but have hitherto been hindered from enjoying the holy ordinances of Jesus Christ, until the year 1705; by which means our children and many others, grown

persons, have remained without the administration of the holy ordinance of Baptism, (there being at this day in the town of Newhaven to the number of near 900 unbaptized persons,) and so throughout the government, proportionably.

Secondly.—The above said town of Stratford, in the fore mentioned year 1705, being destitute of a minister, and the professors of the said Church of England having hitherto lived peaceably and quietly, paying all rates and taxes proportionably with our neighbours, considering the deplorable state we were like to be in with our posterity, the professors of the Church of England made their application to the Rev. Mr. Vesey [Vesey], Minister of Trinity Church in New-York, the 14th of September aforesaid, to come and preach to us, and also to administer the holy ordinance of baptism; but by reason of the distance of places, the Rev. Mr. Vesey interceded with the Rev. Mr. Muirson, Minister of the Church of England at Rye, being considerable nearer. To which Mr. Muirson readily complied, and accordingly, on the 2d Sept., 1706, came to Stratford, accompanied by the Honourable Col. Caleb Heathcote, a member of the Honourable Society for

the Propagation of the Gospel in these Foreign Parts; and then, in order for the carrying on the worship of God decently, the professors of the Church of England made their application to the authorities, viz.: Mr. Joseph Curtice, one of the Council, and Mr. James Judson, a justice of the peace, and also to the Selectmen of the town of Stratford, to allow liberty for the use of the publick meeting-house of said town, either before, after, or between their exercise, alledging that they were fellow-builders with them, and had paid their full proportion towards the same; yet, notwithstanding all these arguments, could not at all prevail; yet, blessed be God, though not so convenient as we desired, notwithstanding we met with such difficulties, the Rev. Mr. Muirson, finding in Stratford so great a Congregation, and such a great number to be baptized, that, at the request of those who first sought after him, he gave encouragement for a future support, and a promise of a second visit upon the same account.

Thirdly.—As yet the Independents kept themselves veiled, and did not openly appear until such time as the Rev. Mr. Muirson, before his second coming, sent to the professors of the Church of England to prepare themselves, for he intended to administer the holy Sacrament of the Supper of our Lord Jesus:—this being known, the Independents immediately began to bestir themselves, and soon after the Rev. Mr. Muirson, in company with the Honourable Col. Heathcote, arrived a second time at Stratford, and on Saturday, in the evening, came to the house where the said Mr. Muirson lodged, (where were assembled several of the communicants,) the abovesaid Mr. Joseph Curtice and said James Judson, Justice, and read of a paper containing a whole sheet of paper writ on both sides, in which was contained several threats, that if we should proceed to worship God or administer the Sacrament, otherwise than what was agreeable to the law of this colony, that then they would proceed against them by fine or imprisonment, as their law directed; and did forbid them to worship God in any such way they well knew was the worship of the Church of England: upon which, the honourable Col. Heathcote and the Rev. Mr. Muirson demanded, of the said Curtice and said Judson, a copy of said paper, which they refused; and moreover, Mr. Joseph Curtice abovesaid, the day following, being the Lord's day, stood in the highway himself, and employed several others, to forbid any person to go to the assembly of the Church of England, and threatened them with a fine of five pounds, as the law directed; nevertheless, the people were not wholly discouraged, by reason that the Rev. Mr. Muirson, being encouraged by the earnest desire of his auditory, did promise to assist them as often as he possibly could.

Fourthly.—The Rev. Mr. Muirson, at the request of the communicants of the Church of England in Stratford, took advice of the gentlemen of the Honourable Society, and also the Rev. ministers of the Church of England to the west, and some time after having taken their advice, in company with Col. Heathcote, came to Stratford, and advised us to embody ourselves into a Society, which accordingly we did, and made choice of Churchwardens and Vestrymen, which occasioned the Independents to be more enraged against us.

Fifthly.—Not long after the Rev. Mr. Evans, minister of the Church of England at Philadelphia, being bound for England, came in company with the Rev. Mr. Muirson to Stratford, to visit the Church, and see what state we were in; the Church, understanding that Mr. Evans was bound for England, did request of him that he would be so kind to us, as to take care of, and present a petition of ours, to the Rt. Rev. Father in God, the Bishop of London: and also to the Honourable Society for the Propagation of the Gospel in Foreign

Parts, that they would be pleased to take pity on us, and consider our sad condition, and the necessity we stand in of an able minister of the Gospel; and, if it might stand with their honour's pleasure, that the Rev. Mr. Muirson might be our minister, which we understand was granted to us, for which favour we, as in duty bound, shall ever pray for their honour's weal and prosperity.

Sixthly.—Before we had any return from England, it pleased Almighty God, in his providence, to bereave us of the Rev. Mr. Muirson, by taking of him to himself, by reason whereof we remain as sheep without a shepherd, notwithstanding the great kindness we have received from the Rev. ministers to the west of us, viz., the Rev. Mr. Talbot, the Rev. Mr. Sharpe, who was near a month amongst us, and took much pains, and baptized many, (amongst whom was an aged man, said to be the first man-child born in the colony of Connecticut,) and the Rev. Mr. Bridge, who have administered the holy Sacraments and ordinance of Jesus Christ, to our great comfort and consolation. Nevertheless, by reason of their great distance from us, we remain as sheep having no shepherd, are exposed the more, as a prey to our persecutors, the Independents, who watch all opportunities to destroy the Church, both root and branch.

Seventhly.—But as yet we received no other persecution but that of the tongue, until the 12th day of December, 1709: Some of their officers, namely, Edmund Lewis, Jonathan Curtice, and Francis Griffith, having a warrant from the authority, viz., Joseph Curtice and James Judson, abovesaid, to levy by distress of estate, or imprisonment of the bodies of such person or persons as should refuse to pay to them such sums of money as were by them demanded, they no sooner having power but put it vigorously in execution; and on the 12th of December, 1709, about midnight, did apprehend and seize the bodies of Timothy Titherton, one of our Churchwardens, and John Marcy, one of the Vestrymen, and forced them to travel, under very bad circumstances, in the winter season and at that unreasonable time of night, to the common gaol, where felons are confined, being eight miles distant, not allowing them so much as fire or candle-light for their comfort, and there continued them until they paid such sums as by the gaoler was demanded, which was on the 15th day of the same month.

Eighthly.—Notwithstanding all this, they still persisted with rigor to continue their persecution, and seized the body of Daniel Shelton, at his habitation or farm, being about eight miles distant from the town, and hurrying of him away toward the town in order to carry him to the county gaol; passing by a house, he requested of them that he might go in and warm him, and take some refreshment, which was granted; but they being in a hurry bid him come along, but he desiring a little longer time, they barbarously laid violent hands on his person, and flung his body across a horse's back, and called for ropes to tie him on the horse; to the truth of which several persons can give their testimony, and are ready when thereunto called; and, having brought him to the town, they immediately seized the bodies of William Rawlinson and Archibald Dunlap, and carried them, all three, to the county gaol, it being the 16th day of January, 1709, and there confined them until such time as they disbursed such sums of money as the gaoler demanded of them, which money was left in the hands of the Lieut. Governor, Nathaniel Gould, Esq., he promising them that the next general court should hear and determine the matter, and that the money left in his hands should be disposed of as the court should order, and they were at present released, being the 17th day of the same instant.

Ninthly.—Several others of the Church had their estates distressed on the same account, and rended from them, particularly William Jeanes, having money due to him in the hands of the town treasurer, the above Edmund Lewis, distressed of his estate that which was in said treasurer's hands on the same account, for the maintaining the Dissenting minister the year 1709, and left no copy of his so doing; and also the treasurer detains all the rest that remains in his hands, telling him that he will keep it for his rate, which rate is chiefly for the purchase of a house for their Dissenting minister, which house and land cost £180: and so are our estates rended from us. Notwithstanding this, the said Wm. Jeanes did, for himself in person, go to a town meeting convened in Stratford, (being empowered by the Society of the Church of England,) when they were ordering a rate to raise money to pay for the said house and land, and did, publickly, in behalf of himself and Society, declare and protest against any such proceedings, and tendered money to the town recorder to enter said protest, but he refused so to do.

Tenthly.—When the general court of said Colony of Connecticut was assembled at Hartford, in May, 1710, the Society of the Church of England empowered William Jeanes, their lawful attorney, to address said general court for a determination and issue of what should be done with said money committed to the abovesaid Lieutenant-Governor, and also to see if we should, for the future, enjoy peace amongst them: our said attorney, in order thereunto, tendered an address to said court, dated May 20th, 1710, but could obtain no positive answer, but was detained there by dilatory answers, until the 26th day of the said instant, (May,) when one of the members of the lower house brought to the said Jeanes the address and power of attorney, and told him the thing had been often moved, but they see cause to give no answer, and so we find no relief for the poor distressed Church, nor the members thereof.

Eleventhly.—The poor Church at Stratford, being left in a deplorable condition, destitute and without hope of any relief in this colony under this government, several of our Society have already, of necessity, fled their persecution finally, being such an additional one as was seldom heard of; for finding that some of our Society, being tradesmen and handicraft, and such as had dependence upon working at their trades for other people, they combined together not to set them to work, saying that by that means they should weaken the interests of the Church; by which subtle stratagem of Satan's to persecute the Church of Christ, we are likely to be brought low, for some are already gone, and others looking out where to shelter themselves from their cruelty, and must inevitably fall, if God, of his infinite mercy, do not raise up some goodly, compassionate friends for us: and we, the subscribers, do assert the truth of what is here written.

TIMOTHY TITHARTON,	{ Church	RICHARD BLACKLATH,
WILLIAM SMITH,	{ Wardens.	DANIEL SHELTON,
WILLIAM RAWLINSON,		ARCHIBALD DUNLAP,
WILLIAM JEANES,		JAS. HUMPHREYS,
JOHN JOHNSON,		JAMES CLARKE.

[From *Documentary History of the P. E. Church (Connecticut)*, vol. I (N.Y., 1863, 39-44.)]

Clarke, James (1714)	Fairfield, No. 1626
Davis, Elias (1748)	Fairfield, No. 1894
Dunlap, Elizabeth (1714)	Fairfield, No. 2050
Edwards, Thomas (1708)	Fairfield, No. 2077
Gaskill, Samuel (1707)	Fairfield, No. 2304
Hawley, Samuel (1734)	Fairfield, No. 2785
Jeanes, William (1728)	Fairfield, No. 3391
Johnson, John (1724)	Fairfield, No. 3466
Knell, Isaac (1708)	Administration Papers only.
Laborie, James (1741)	Fairfield, No. 3696
Nisbitt, Hugh (1711)	Fairfield, No. 4598
Peat, John (1710)	Fairfield, No. 4851
Pitman, Jonathan (1731)	Fairfield, No. 4990
Shelton, Daniel (1728)	Fairfield, No. 5602
Smith, William (1749)	Fairfield, No. 5991
Titharton, Timothy (1740)	Fairfield, No. 6403

[The above list is not exhaustive.]

BRINT, ISAAC. Signed petition to Bp. of London, Apr. 1, 1707.	[1707.]
BENNETT, DANIEL. Signed same petition, Apr. 1,	
BLACKLEACH, RICHARD. Signed petition to Bp. of London, Apr. 1, 1707; letter to Col. Nicholson, May 26, 1709. Petition to Gov. Saltonstall, Apr. 25, 1710. Signed "Account of the Sufferings" in 1710. Petition to Bp. of London, 1710; Petition to Queen of England, 1710; as Warden, wrote Col. Heathcote Apr. 9, 1714. See Wilcoxson, p. 205; Orcutt, II, 1155-1156	
BLACKLEACH, RICHARD, JR. Signed petition to Bp. of London, Apr. 1, 1707. Married Mehitable Laboree, a communicant of Epis. Ch., in 1724. See Orcutt, II, 1155	
BROOKS, THOMAS. Signed petition to Bp. of London, Apr. 1, 1707.	
BURROUGH, EDWARD. Signed petition to Bp. of London in 1710; also petition to Queen Anne, 1710.	
CLARKE, JAMES. Signed "Account of the Sufferings" in 1710; signed petitions to Bp. of London and Queen Anne in 1710. On tax list of 1671.	
COWLES, SIMEON: The Rev. John Sharpe stayed at his home on Jan. 31, 1710. [Name probably is SIMEON COUCH.]	
DAVIS, ELIAS. Son of Samuel Davis. Baptized by the Rev. John Sharpe on Jan. 26, 1710.	
DICKSON, HANNAH. Wife of James. Baptized by the Rev. John Sharpe, Jan. 15, 1710.	
DUNLAP, ARCHIBALD. Signed all petitions.	
DUNLAP, ELIZABETH. Dau. of above. Baptized by the Rev. John Sharpe, Jan. 29, 1710.	
EDWARDS, THOMAS. Signed to Bp. of London in 1707.	
GASKELL, SAMUEL. Signed to Bp. of London in 1707.	
GILBERT, PHOEBE. Baptized Jan. 26, 1710, by the Rev. John Sharpe. Daughter of Jonathan Gilbert.	
HAWLEY, SAMUEL. Signed to Bp. of London, 1707. On tax list of 1671. Often mentioned in Orcutt.	
HENERY, SAMUEL. Signed to Bp. of London, 1707.	
HUMPHREYS, JAMES. Signed all petitions in 1710.	
JEANES, WILLIAM. Tested the tax law in 1709. Was visited by the Rev. John Sharpe on Jan. 25, 1710. Signed petition to Gov. Saltonstall in 1710. Attorney for Christ Church, 1710. Protested at Town Meeting in 1709. Signed both petitions of 1710. Survived by one son and five daughters. Michael was the son. Esther married Abraham Beardslee.	
JOHNSON, JOHN. Mentioned in the Rev. John Sharpe's	

diary of Jan., 1710. Signed petitions to Gov. Saltonstall, Bp. of London and Queen Anne in 1710. His tombstone is the oldest (Wilcoxson, 253) in the little Episcopal cemetery:

Here lyes the body of
Mr. John Johnson, who died
February ye 8th, 1725, Aged 75.

KNELL, ISAAC. Signed petition to Bp. of London, Apr. 1, 1707. Was a good neighbor to the Rev. John Reed, Congregational minister.

LABORIE, JAMES. Physician, son of the Rev. James Laborie, an Episcopal clergyman and physician. Born in 1691; settled in Stratford as a physician. Built a pew in Congregational meeting-house at his own expense in 1714. Mentioned as having been visited by the Rev. John Sharpe on Jan. 23, 1710. Married Abigail, daughter of Richard Blackleach. See Orcutt, 316-317.

MARCY, JOHN. While a vestryman, was seized at midnight, Dec. 12, 1709, and thrown into gaol. Released after paying taxes on Dec. 15, 1709.

MOREY, JOSHUA. Son of John Morey. Baptized Jan. 29, 1710, by the Rev. John Sharpe.

NISBITT, HUGH. As vestryman, signed petition to Gov. Saltonstall, Apr. 25, 1710.

PEAT, JOHN. Apparently a descendant of one of the first immigrants with Adam Blakeman or Blakeman. Signed petition to Bp. of London, Apr. 1, 1707. According to Orcutt, 165, the first sexton and bell-ringer of the Congregational Church in Stratford was John Peat. Called "Goodman Peat." Held office until 1660, when he was succeeded by John Pickett.

PITMAN, JONAH OR JONATHAN. Signed petition to Bp. of London, Apr. 1, 1707; visited by the Rev. John Sharpe, Jan. 23, 1710. As vestryman, signed petition to Gov. Saltonstall on Apr. 25, 1710.

RONALDSON, WILLIAM [Usually transcribed--I think incorrectly, RAWLINSON] Signed petition to Bp. of London, Apr. 1, 1707. Was seized and put into gaol on Jan. 16, 1710; released on the 17th. As vestryman signed petition to Gov. Saltonstall on Apr. 25, 1710. Signed all the petitions of 1710.

SHELTON, DANIEL (Sometimes spelled "Shilton.") Signed petition to Bp. of London, Apr. 1, 1707; signed letter to Col. Nicholson, May 26, 1709; put into gaol for refusing to pay certain taxes on Jan. 16, 1710. (See discussion by Orcutt, I, 965; see Wilcoxson, 206-209).

SKIDMORE, JOHN. Signed petition to Bp. of London, April 1, 1707.

SMITH, WILLIAM. Signed petition to Bp. of London, April 1, 1707; as church warden, signed petition to Gov. Saltonstall on Apr. 25, 1710. In the same year, signed "An Account of the Sufferings" and petitions to the Bp. of London and Queen Anne. As warden, signed letter to Col. Heathcote on Apr. 9, 1714.

SMITH, WILLIAM, JR. Baptized by the Rev. John Sharpe on Jan. 29, 1710.

STILES, DORGAS. Granddaughter of Isaac Styles, one of the family that created much friction earlier in favor of the "half-way" covenant. She was baptized by the Rev. John Sharpe on Jan. 26, 1710, at Long Hill.

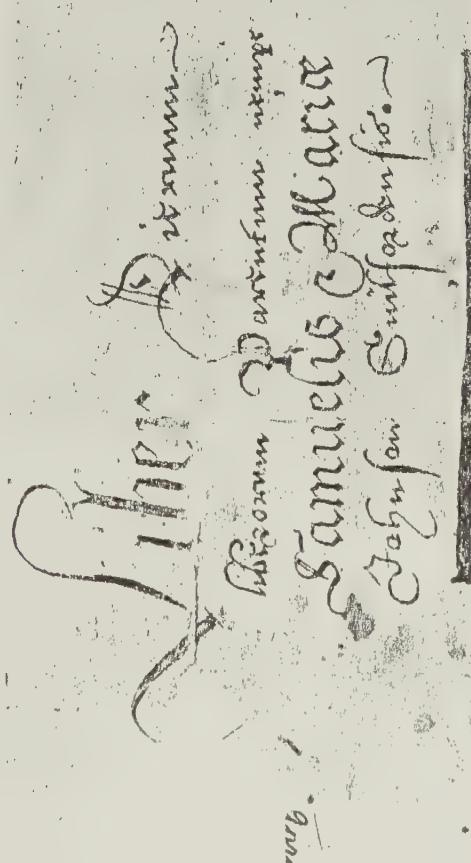
STILES, ISAAC, JR.? Signed petition to Bp. of London, Apr. 1, 1707.

STILES, ISAAC, SR.? Baptized on Jan. 27, 1710, by the Rev. John Sharpe, who considered him the first male child born in the Colony of Connecticut---then eighty years of age. [If Sharpe was correct, Isaac was born in Connecticut in 1630!!!!] The Stiles family appears on the tax list of 1671.

TITHARTON, TIMOTHY. Signed petition to Bp. of London, Apr. 1, 1707. (Descended from Daniel Titharton (or Titterton), which see in Wilcoxson, 94, and Orcutt, I, 111-112.) Timothy signed letter to Col. Francis Nicholson, May 26, 1709. As a warden, he was seized on Dec. 12, 1709, forced to travel late at night, and was thrown into a common jail. Signed petition to Gov. Saltonstall as warden, Apr. 25, 1710. Signed the "Account of the Sufferings of the Members of the Church of England" in 1710; signed all the petitions of that year. Tittertons are listed on the Tax List of 1671.

WOOD, SARAH. Wife of George Wood. Baptized at Fairfield by the Rev. John Sharpe on Jan. 19, 1710.

[Title page of the Liber Diarium kept by Samuel Johnson and beginning (see next page) with the birth of his father (Samuel Johnson), who married Mary Sage. The record is carried down into his rectorship at Stratford.]



Samuel Johnson was born June 8th 1679
 Mary Sage was born Novem^{er} 5th 1672

Samuel Johnson & Mary Sage
 were married November 9th 1694.

William Johnson 1st Son was born
 September the 4th anno 1695 Dyed about 6 weeks old

Samuel Johnson 2nd Son was born October 14th
 anno 1696

Mary the 1st Daughter was born 18. mar.
 anno 1699

David the 3^d Son was born June

Elizabeth 2^d Daughter was born
 anno 1703 Dyed September 28 anno 1

Nathaniel 4th Son was born on 9th 1703
 in their year 1703

Abigail the 3 Daughter was born April 9
 anno 1707

William the 5th Son was born April 19. 1709

Mercy 4th Daughter was born December 19. 1710

Elizabeth Johnson 5th Daughter February 20 1712

Timothy Johnson 6th Son was born October 9th 1713

Elizabeth the 5th Daughter died August 18, 1717

Mercy Johnson 4th Daughter Died June 3rd 1727

DOCUMENT II.

PETITION TO THE
COLONIAL ASSEMBLY
BY CHURCH-
MEN IN
HARTFORD
AND
WINDSOR,
OCT.
17
1664

by petition of

R. The following is a sketch of the condition of the slaves in the South.

Letter from the General Assembly of the Corporation of
Cambridge in New-England.

19
S. H. Scott

[For the cultural background of this period, consult Louis B. Wright, The Cultural Life of the American Colonies, 1607-1763 (American Nation Series).]

Dear: Pittkin
Wesleian Congreg
John Stedman
James Enno
Robert Reeve
John Moses
Jonas Westover

CONNECTICUT ARCHIVES MANUSCRIPT
ECCLESIASTICAL. 1659-1789
SERIES 1 VOL 1 doc. 10

October 17th, 1664

If we find & meet by & humbly request that for to inform us in His honor & favor no law in His corporation may be of any force to make us pay or contribute to be maintained for any minister or officer of the Church that will neglect or refuse to baptize our children, and to take care of us as of such members of his church as are under his or their charge and care.

Thus in hope that you will fully and frankly consider and give your best thoughts of the same and that most of the government may be omitted till his grace shall have made his answer thereto.

Anglicans were in Connecticut from at least 1640 onwards, but the Puritan Revolution in England made a defense of their religious principles impossible. After the Restoration, they dared to become vocal. This is a facsimile of the earliest surviving petition to the Connecticut General Assembly from Churchmen in Hartford and Windsor, dated October 17, 1664.

— Edgar Legare Pennington, Church of England Beginnings in Connecticut, Hartford, 1938, page 5.

